

MISSION AMONG THE CHEROKEES..JOURNAL.
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by —

Rev.Daniel S.Butrick

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MISSIONARY HERALD.

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No. 1.

VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

INTRODUCTORY REMARKS.

THE following survey is designed to give a brief view of the present state of the missions under the direction of the American Board of Foreign Missions. We designed to have introduced it by a general, though brief, account of the missions under the direction of other societies in this country and in Europe: but numerous avocations have withheld the requisite leisure. It forms, we conceive, a very proper introduction to a new volume and a new year, and will exhibit an extensive field occupied by the benevolence of the American churches.

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Foreign Establishments.

The Board has established missions, in the order of time in which they will now be named, at Bombay—in Ceylon,—among the Cherokees, Choctaws, and Cherokees of the Arkansaw—at the Sandwich Islands

—and in Western Asia. It has, also, taken measures to ascertain the religious and moral state of the southern and western countries of South America, with a view to missionary labors in that interesting part of the world.

I. MISSION AT BOMBAY.

Commenced in 1813. This mission has three stations.—Bombay, Mahim, and Tan-nah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

TANNAH.—The principal town on the island of Salsette, twenty-five miles from Bombay.

Rev. John Nichols, *Missionary*.

The first missionaries to Bombay embarked nearly twelve years ago. Some time elapsed before they were fairly settled at Bombay, and some further time, before they acquired the language; so that, up to the date of their last communications, we have accounts of little more than eight years of effective service. But, during this time, they have translated most of the New Testament into the Maharratta language, spoken by at least 12,000,000 of people, and have printed a considerable part of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are

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obtained. They have printed more than 30,000 books and tracts, most of which have been circulated among the natives, and have been read, probably, by several hundred thousands. They have under their care eighteen schools, containing about 900 pupils; and, not long since, they had twenty-five schools, containing 1,200 pupils, but were obliged to discontinue several, for want of pecuniary means to support them. In various ways, they are daily extending the circle of their acquaintance and influence among the natives.

For a long time, a *Mission Chapel* has been needed. More than a year ago, the foundations of one were laid, and, during the last summer, the building, which is 60 feet by 35, was probably completed.

Should it please God to give success to the plans of the missionaries, a *Mission College* will soon be very desirable.

On the 27th of September last, the Rev. Edmund Frost, *Missionary*, with his wife, and Mrs. Graves, the wife of the missionary at Mahim, embarked for Calcutta, whence, by leave of Providence, they will proceed immediately to Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, in October 1816. It has five stations,—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary*; Nicholas Permander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*. Gabriel Tissera, *Native Preacher*.

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*. Francis Malleappa, *Native Preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary*. George Koch, *Native Medical Assistant*.

MANEPY.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary*.

The original missionaries from this country to Ceylon, were four in number,—the Rev. Messrs. Warren, Richards, Meigs and Poor. The two first named have rested from their labors. At the date of the last intelligence, Messrs. Meigs and Poor had been laboring, with a competent knowledge of the language, but little more than five years; and the others above named, less than three years. Yet they have procured, to be boarded and educated in their families, and under their entire control 118 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established thirty-two free-schools, containing more than 1,500 scholars; have admitted into their church seventeen converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are

very useful assistants, three of whom have been licensed to preach the Gospel. One of these licentiates possesses very superior talents. Others of the scholars, not belonging to the church, are hopefully pious; others are seriously disposed; and very many, not particularly serious, are of good promise.

It is quite indispensable to the ultimate success of the mission, that a *Native College* be soon established.

III. MISSION AMONG THE CHEROKEES.

On the 13th of January 1817, Mr. Kingsbury arrived at Chickamaugh, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations,—Brainerd, Creek-Path, Carmel, Hightower, Willstown, and Haweis.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugh creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Missionary*; Dr. Elizur Butler, *Physician*; Mr. Sylvester Ellis, *Schoolmaster*; Messrs. John Vail, Henry Parker, and Frederick Elsworth, *Farmers*; Messrs. Erastus Dean, and Ainsworth E. Blunt, *Mechanics*.

CARMEL.—Formerly called Taloney. Sixty-two miles S. E. from Brainerd, on what is called the Federal Road. A school was established here in May 1820. Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, *Missionary*, and Mr. Moody Hall, *Schoolmaster*.

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April 1820.

Rev. William Potter, *Missionary*.

HIGHTOWER.—On a river named Etow-ee, but corrupted into Hightower; eighty miles S. S. E. of Brainerd, and thirty-five miles west of south from Carmel. A school commenced in April of the present year.

Mr. Isaac Procter, *Schoolmaster*.

WILLSTOWN.—About fifty miles S. W. of Brainerd. A school was established at this station, in May last.

Rev. William Chamberlain, *Missionary*.

HAWEIS.—About sixty miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Elsworth, *Schoolmaster*.

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being

in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians." This mission has six stations.—Elliot, Mayhew, Bethel, Emmaus, and two which have not yet received names.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about forty miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills, on the Mississippi.

Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. Wm. W. Pride, *Physician*; Mr. Joel Wood, *Schoolmaster*; and Messrs. John Smith, and Zechariah Howes, *Farmers*.

MAYHEW.—On the Ook-tib-be-ha creek, twelve miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Mr. William Hooper, *Schoolmaster*; Mr. Calvin Cushman, *Farmer*; and Messrs. Philo P. Stewart and Samuel Wisner, *Mechanics*.

BETHEL.—On the Natchez road, southwest of Mayhew. A school was established here in November 1821.

Mr. Loring S. Williams, *Schoolmaster*.

Mr. Stephen B. Macomber, *Schoolmaster*, resides here for the present.

EMMAUS.—About 140 miles south-east-erly from Mayhew. Commenced near the latter part of 1822.

Mr. Moses Jewell, *Schoolmaster*, and Mr. Anson Gleason, *Mechanic*.

Mr. Elijah Bardwell, *Farmer*, and Mr. Anson Dyer, *Schoolmaster*, commenced preparations for a school near the centre of the Six Towns, during the summer past.

Rev. Alfred Wright, *Missionary*, resides in this district.

Mr. Adin C. Gibbs, *Schoolmaster*, has, also, commenced a school, recently, in the neighborhood of Mingo Moo-sha-la-tubbee, in the S. E. District of the nation.

Mr. Samuel Moseley, *Licensed Preacher*

and *Missionary*; Messrs. David Wright and David Gage, *Schoolmasters*; Messrs. William Holland and Josiah Hemmingway, *Farmers*; and Mr. Ebenezer Bliss, *Mechanic*; are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best when the Corresponding Secretary shall arrive there, on his contemplated visit to the stations situated on this side the Mississippi.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in the year 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansas river; and 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock, and James Orr, *Farmers*.

Mr. Asa Hitchcock, *Mechanic*, is on his way to join this mission.

Remarks on the Indian Missions.

Among the Indians, the Board has thirteen stations. At seven of these stations, churches have been organized. About sixty Indians and blacks have been received into these churches; and there are several, at almost every station, who are seriously disposed. With the Moravian church, in the Cherokee nation, about thirty Indians are connected. From the missionaries of the Board, more than 500 Indian children and youth have received the rudiments of a Christian education, and thousands of adults have heard the Gospel.

The Indians live principally in villages, great numbers of which are scattered through the wilderness; and at most, if not all, of these villages, they would receive Christian preachers with kindness, and would attend respectfully on the public worship of God. They have made greater progress, within a few years, in civilization, and in preparation for receiving the means of grace, than is generally supposed. The Cherokees, especially, have courts, court-houses, judges, and a police; and many of them possess comfortable houses, cattle, and cultivated fields.

The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labors, and exert the same kind of influence, as the village schoolmaster and parish minister in New England. And the time may not be far distant, when, from almost every hill in the Indian country, shall be seen the spires of churches, overtopping the wilderness, and imparting a religious and pleasing aspect to the whole landscape.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April 1820. The principal station is Hanaroorah, on the island of Woahoo. Another station is at Wymai, on the island of Atooi. The present distribution of laborers is not yet known, as intelligence has not been received of the arrival of the reinforcement, which embarked at New Haven near the close of last year.

Rev. Hiram Bingham, Rev. Asa Thurston, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries*; Dr. Abraham Blatchely, *Physician*; Messrs. Samuel Whitney, Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries*; Mr. Levi Chamberlain, *Superintendent of Secular Concerns*; Mr. Elisha Loomis, *Printer*; and Thomas Hopoo, John Honooroe, and George Sandwich, *Native Assistants*.

This mission, the third anniversary of which was in April last, has been attended, probably, with more remarkable interpositions of Providence, for the time of its existence, than any other mission on record. Its prospects of ultimate, if not of speedy, success, are most cheering. Almost all the principal men of the islands, with many of the common people, attend on the instructions of the missionaries. At the last dates, their congregation on the Sabbath consisted of more than 1,600 persons.

The Rev. William Ellis, *Missionary*, is not named in the above list, because, though he labors in close connexion with the missionaries of the Board, he is under the patronage of the London Missionary Society, and is regarded as a missionary of that institution. The same is true of Auna, an *Assistant Missionary* from the Society Islands.

VII. MISSION TO WESTERN ASIA.

Commenced in 1820. At present, part of the missionaries reside at Malta, and part at Jerusalem.

MALTA.—Rev. Daniel Temple, Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*.

JERUSALEM.—Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries*.

The missionaries at Malta, have under their care the *Printing Establishment*, for the support of which cer-

tain persons in Boston and elsewhere are under engagements to pay \$3,000 annually for five years,—in all 15,000. A number of valuable tracts have been printed, both in Romaic or Modern Greek, and Italian, numerous copies of which are now circulating and read in several of the countries bordering on the Mediterranean. —In April last, Messrs. Fisk and King took up their residence at Jerusalem, where they find many opportunities for promoting the great object of their mission.

Mr. Parsons,—now we trust an inhabitant of the heavenly Jerusalem,—visited this city two years before. It has been remarked as a singular fact illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant missionary to Jerusalem went from a land of which the Apostles had no knowledge. And, at present, the only Protestant missionaries in the city of David, are two from this same land unknown to the apostles, in company with a Christian descendant of Abraham.

VIII. SOUTH AMERICA.

On the 25th of July last, Mr. John C. Brigham and Mr. Theophilus Parvin,—the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton,—sailed from Boston for Buenos Ayres. Their object is, to circulate Bibles and Tracts, and to ascertain the religious and moral state of the interesting countries, in the southern and western parts of that continent.

IX. FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Herman Daggett, *Principal*, and Mr. John H. Prentice, *Assistant*.

About sixty different heathen youths, from various nations, have enjoyed its privileges at various times. Of these youths, nearly, if not quite, half, became hopelessly pious at Cornwall. At present, the school has thirty-five members.

SUMMARY.

In the above survey are the names of eighty-one persons, of whom twenty-nine are ordained ministers of the Gospel, and ten are licensed preachers. Besides these, there are about sixty-five females, a few of whom are single women, but most are wives of the missionaries.

The sum of the whole is briefly this:—The Board employs among the heathen not less than one hundred and forty-six competent adult persons, of whom more than one quarter part are preachers of the Gospel. It has established these laborers in twenty-five different stations; in six or eight different nations, speaking as many different languages, and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized ten Christian churches in the midst of Pagan countries; has established about seventy schools, containing more than 3,000 scholars; and is making a gradual, but constant and sure progress, towards raising from a degraded and vicious barbarism, several interesting portions of our race. The voice of the preacher is heard, and religious books and tracts are seen to circulate,

in numerous villages; and the germs of Christian civilization are beheld shooting forth in a multitude of places.

We ask, in closing this survey, *whether money, which is producing such grand results, is not well employed?* To what more noble object can it be applied, than that of sending the Gospel, with its ten thousand attendant blessings, to a number of nations, and to millions of people?—in doing for the ancestors of generations who shall live a thousand years hence, what was done for our ancestors a thousand years ago? The enterprise is certainly feasible; for *similar enterprises have been achieved.* Were not our progenitors pagans—barbarous pagans? And were they not such, long after the Apostles had left the world, and long after miracles had ceased? By what means, then, were they converted to the Christian faith? Was their conversion the spontaneous result of their own reflections? Were they christianized by philosophers? Was the grand effect produced by farmers and mechanics, acting without the contemporaneous aid of religious truth? No such thing. Philosophical wisdom had no agency in those changes; and the arts were, in most cases, introduced subsequently to the Gospel. The nations were christianized, and, in fact, civilized, by means of MISSIONARY EFFORTS. France, Germany, Russia, Denmark, and Great Britain, are indebted to MISSIONARIES, to FOREIGN MISSIONARIES, for the blessings of the Gospel. By means of such efforts, more feeble than those of the present day, and made under circumstances far less advantageous; and by means of such missionaries, not half so well sustained by the churches of those times;—by means of such efforts and such agents were the barbarous nations of Europe, and our ancestors among them, won over to a Christian profession. Why, then, should modern attempts to convert barbarous pagans to the Christian faith, be thought visionary? The experiment has been often tried, and has often succeeded. Unbelief need not wait for future events to remove its doubts. Missions to heathen nations, are as old as the Christian religion. The Gospel has always been propagated by means of them. Every church established by the Apostles, out of Judea, and every Gentile nation and tribe, which has acknowledged Jesus Christ to be the Messiah, is an undeniable proof of the feasibility of attempts made to evangelize the heathen;—of the feasibility of the heavenly enterprise, in which the American churches are engaged. Let the enterprise, then, be prosecuted,—fearlessly, perseveringly, systematically, and with ever increasing energy!

Recent Intelligence.

MISSION AT BOMBAY.

FROM the joint letter of the missionaries, dated Jan. 6, 1823, we make the following extracts, which will be acceptable to our readers.

Method of preaching the Gospel.

We still continue our usual method of addressing the Gospel to the people, by the way side, in the field, at their houses, and in their assemblies, as we meet with them on going out for the purpose daily. Besides this, we avail ourselves of opportuni-

ties, which we esteem suitable, of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. We sometimes commence and close by singing and prayer. Sometimes we deliver written discourses. At others, we read and explain, and endeavor to apply, the Scriptures; and, often, after reading a portion of Scripture, we address the people *extempore*, from some particular text. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable. We see nothing, which proves in the least, that such a blessing will be long delayed. Nor can we exhibit any positive evidence that it will soon be granted. It is not for us to know the times and seasons, which our Heavenly Father has put in his own power. But the more extensively we declare the Gospel, and the greater the increase of the knowledge of it among those who have heard it most, the stronger are our hopes that it will prove saving. And we think we discern some favorable symptoms; none infallible indeed; but some, which we think we should mention with gratitude to Him, who holds the hearts of all men in his hands.

Various Encouragements.

The Jews in this region, though they are not numerous, naturally excite much of our interest and compassion. Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favor of the truth, which we cannot but hope will soon break through the fear of man and be openly avowed. We have similar but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tracts written for them, said so much in favor of the Chris-

tian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos, who manifest a rather increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others, indeed, some of every class, Hindoos, Catholics, Mussulmans, and Jews, manifest a determined and settled opposition to the Gospel. But few are so much opposed as to prevent their receiving occasional instruction and admonition.

We trust, therefore, that our Christian friends, who know the power and ways of God, will neither faint nor fear; but encourage themselves in Him, and perseveringly seek his blessing, on the work of our hands.

Internal state of the Mission.

As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. These seasons we have found precious, and we trust they will be found profitable, by contributing to prepare us to witness displays of divine power among the people, and to keep us nearer our precious Savior. We cherish the hope that, through divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil. But, however this may be, we will endeavor, in regard to our own mission, to confide in the divine wisdom and goodness; and, in regard to others, we will ever rejoice and praise the Lord, for the blessings which rest on them, and for the effusions of the Holy Spirit in our native land, as well as for all the success divinely vouchsafed towards every institution formed to promote the cause of Christ. By all events, distant or near, which favor that cause, we feel ourselves refreshed and blessed; and, believing it to be essential to our holy religion, to possess and exhibit a spirit of universal benevolence, we take the present opportunity of declaring ourselves, unitedly and individually, deeply interested in the prosperity of all societies, that seek the promotion of peace and the complete abolition of war. May they all prove greatly instrumental in establishing that kingdom, which is to extend over the whole earth, and which consists in peace and love.

To the foregoing account, which is given by all the missionaries, it is deemed proper to

subjoin the following statements, drawn from a letter of Mr. Nichols to the Corresponding Secretary, dated June 30, 1822.

I have had no serious indisposition, since my return to my station; and though my former strength has never been recovered, yet I have been enabled to attend to the various duties of the mission with much satisfaction. I can say with truth, that no part of my missionary life has been more pleasant, or more encouraging. In obedience to the admonitions of medical friends, I have not passed my time in so sedentary a manner, as I was accustomed to do. I found by sad experience, that I could not sit all day in reading native books, translating, &c. Of course I have been out more among the people, seeking opportunities to communicate to them the blessed Gospel: and, in this respect, I have been much favored. I have greatly increased my acquaintance with the heathen in this large town, and populous vicinity.

This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they have never seen before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier. But this barrier must be passed, by a series of kind attentions and familiar intercourse. Light and knowledge must be let into their minds, through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice and create affection on the part of his charge towards himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an intercourse, which must be continued for years. Let a Hindoo, or Mussulman, settle in New York, or Boston. He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance during the past year, to a large number of

people, whom I had not been able to visit before. Many, who were once shy, and cold, and jealous, have been led to free conversations on the Gospel, and on their own false religion.

Tannah is a very large and growing town, and, with all the region round about, is wholly given to idolatry. No breath of the Spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the high ways and hedges, my heart burning with the ardent hope that God was about doing great things here; and often have I returned with a heavy heart, saying, our *hope is lost*. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us *souls for our hire*. We are satisfied with the portion he has given us, though, like Abraham in Canaan, we have no inheritance except by promise.

It will probably be found,—says the Report of the Committee, commenting on the preceding notices,—when Christianity comes to prevail in all western India, (as will surely be the case at some future time, and may be the case before the present generation shall have disappeared,) that the instructions of missionaries, given in the various methods which they employ, will have excited many individuals to inquire into the nature of religion, and to seek for a better foundation of their hopes than idolatry and superstition can furnish. The history of the church does not afford any instance of divine truth being clearly proposed to the understandings and consciences of men, through a long series of years, without producing its appropriate effects in the conversion and sanctification of souls. Times of darkness and discouragement have not been unfrequent; and the result of evangelical preaching is not always seen immediately; but sooner or later it will be discovered and acknowledged, that the testimony of God is not declared in vain. On this uniformity of the divine proceedings,—on the command of Christ, the example of the apostles, and the numerous promises of a day of glory to the world, the missionaries and their friends may securely rest, so long as they cheerfully and faithfully discharge their respective duties. A reliance on God, as the only efficient cause of a spiritual renovation,

and as bestowing his grace according to the decisions of unerring wisdom, does not imply, however, that Christians should look with the same emotions upon a moral desert, and upon a field *which the Lord hath blessed*. When tokens of the divine favor are withheld, and nothing but a vast region of spiritual death is spread before the eye, there is peculiar occasion for mourning and humiliation before God;—for a strict examination, whether the message of salvation is delivered in the manner adopted by our Lord and the apostles; and for importunate prayer, that those who act as ambassadors of Christ to a guilty world may be under the special guidance of the Holy Ghost; and that those who hear may have their hearts opened; by the same divine influence, to receive the truth in love. It should not be felt, that the conversion of the heathen is to rest, so far as human instrumentality is concerned, upon missionaries alone. Every friend of Christ should take a share, not only in furnishing the resources by which the work is carried on externally, but in bearing upon his heart the burden of a world sinking under the weight of sin,—a world exposed to perdition, even now experiencing God's displeasure, and yet madly rejecting the salvation of the Gospel, which is so freely and invitingly proposed to all.

MISSION AMONG THE CHEROKEES.

TOUR OF REV. MR. BUTRICK.

DURING the last winter, Mr. Butrick penetrated further into the northeast parts of the Cherokee nation, than he had ever been before. We shall now give several extracts from the journal, which he kept during this tour; and in which there are some interesting descriptions of the country and its inhabitants.

Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel, interpreter, and brother David Sanders, who is our guide to *Mountain Town*, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's. He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A

number of the neighbors came, and spent the evening with us. The chief thinks they should all believe, if they could have the Gospel explained to their understanding.

At *Ta-go-i*, where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the people. The following incident is related.

Sabbath 9. The chiefs desired me to read a letter from Mr. Hicks relative to their land. I took the opportunity of explaining the nature and design of the Holy Sabbath, and requested them to wait till evening, which they agreed to do. Brother Thomas, when speaking of the Sabbath, told them, that Christians dressed in clean clothes, on that day. The old chief, (he is probably eighty or ninety years old) replied that he would dress himself. He accordingly went out and soon returned with a clean white hunting frock, a hat with a large silver band round it,—wide silver bands round his arms, a large silver crescent in his bosom, and below it a silver medal, given him by the President, &c. saluting us as a chief from a great distance.

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none, that I know of, able to speak or understand English. O will the Lord remember them and by some means bring them to a knowledge of his great salvation. After breakfast, in company with brother Thomas's uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene I can never express. Before, behind, and on either side, were mountains above mountains, peak above peak, rising almost to the clouds.

The mission here mentioned is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B. was received with great kindness and cordiality. At their request he visited the schools and

both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries. They advised Mr. Butrick to proceed still further toward the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was *Soti*. The first day, the travellers went about twenty miles to *Long Town*, where they staid over night. The following is an account of their next day's journey.

Tuesday, 18. Soon in the morning we set off for *Otter Town* where *Soti's* father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. We were about two hours ascending it, and much of the time were climbing a very steep ascent. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. I found it enough for me to take care of myself, and committed the little poney to the care of *Soti*. I went forward with trembling steps, sometimes crawling on my hands and feet, afraid to look to the right hand or to the left, or think much of our situation. When I looked forward I was alarmed again and again, by mountains above mountains rising to an astonishing height, which we had still to pass over. I thought of going back, but the text for the day came to my mind, viz.; "Thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." And further I thought it impossible for the horses to turn about where we then were. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height, and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top, I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and, in about three hours from the time we first came to the mountain, through the kindness of God we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to-morrow about noon at the council house. We then rode about six miles to *Soti's* father's, having travelled about twenty miles. Some of

the neighbors came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Spent the morning in conversation with *Soti's* father, a very old man. After breakfast we all kneeled before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad, and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayer and singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Savior.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his ability and willingness to save all who come to him. After this we sung, and prayed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to *Soti's* father's and spent the evening in conversation, singing, &c. We attended prayer as usual, but *Soti*, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families, and but one individual, that I know of, able to speak English. After breakfast, and after commending this dear family and people to God by prayer, we set off for *Long Town*. We returned a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high, though steeper for a short distance. About 10 o'clock we arrived at brother J. Arch's mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after dinner, having spent about two hours with them, we set out for *Long Town*. The mountain, and the path

generally, were very bad, so that we did not arrive at the place where we had appointed a meeting, until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people, however, thought the meeting was to be that night; and a numerous assembly met at the council house, and about 9 o'clock sent for me. I told them, that by an arrangement with the chiefs, I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the night in talking, &c.

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled, and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased, and all was still.

After singing and prayer, I spoke to them in substance, nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief, with a distinguishing dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees, and none were able to understand English. This town is near the head of the valley river.

Friday, 21. Rode down the river ten or twelve miles to Tellico; called on the chief and proposed a meeting. He appointed this evening at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming, till after 9 o'clock. We then commenced meeting, having, I should judge, near 200 hearers. As they were ignorant of the first principles of religion, I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued about an hour and a half. We then took leave of these dear people, a little before 11 o'clock, and returned to the chiefs. O may the Lord be with them, and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

Saturday, 22. Soon in the morning returned to our dear brethren in the mission. During this tour I have seen hundreds of

Indians, and but two who could talk English; and those were partly educated in white families. Spent the afternoon and evening with our dear Christian friends and the children of the schools.

On the following Tuesday, Mr. Butrick, in company with the Baptist missionaries, visited another Indian village, ten or twelve miles from the station; and soon afterwards returned to Brainerd, through a part of Tennessee. The valley towns are situated on the head waters of the Hiwassee, near the dividing line between North Carolina and Georgia, and not far from the upper corner of South Carolina. The Baptist mission has been established there for several years.

The following description of eligible places for the establishment of local schools was drawn by Mr. Butrick, in the course of the year past, after a better acquaintance with all parts of the Cherokee country, than any other of the missionaries has been able to gain.

As I was riding from Hightower to Taloney, I reflected on the most suitable places for local schools.

My feelings would lead me to place *Tsi-yo-he*, or *Otter Town*, first. This town is about 100 miles N. E. from Taloney; joining North Carolina. It is fenced in by almost impassable mountains; but contains a beautiful tract of land, sufficient to support a great number of inhabitants. It contains, I think, between one and two hundred families. These dear people, in general full Cherokees, and ignorant of the English language, are in a very destitute and affecting situation. Their white neighbors, in North-Carolina, are hostile to them. And further, the old chief expressed a public and earnest desire to have some one teach them constantly the great things of religion. This town is thirty or forty miles N. E. from the Baptist mission. Almost all the relatives of our dear brother John Arch live in that place. One or two large towns over the mountain might also be benefitted by the instruction.

2. *Ta-go-e*, twenty-five or thirty miles this side of the Baptist Mission and about forty miles N. E. from Taloney. Here are two large towns, *Ta-go-e* and *Hemp-town*, so situated that both might be accommodated by one school. These poor people are in a miserable situation. They have no blacksmith nearer, I believe, than Taloney or the Baptist Mission; unless the settlements in Georgia may be a little nearer. A poor man, while we were there, broke his axe, and went with us on foot to the Baptist mission to get it mended. This town lies on a most beautiful river of the same name; but called *Amo-yi* after it passes

through the mountain to its junction with the Hiwassee, a little above the Agency. This, I think, is about the darkest part of the Cherokee nation.

3. *Turnip-Mine-Town*, about eighteen miles N. E. from Taloney. Within a short distance of this town, are several others, which might all be benefitted by a school and religious instruction here.

4. *Pine-log* about half way between Taloney and High-tower. This town on a creek of the same name, contains many inhabitants, and a beautiful tract of land.

5. *Beaver-dam*, ten or twelve miles from Turnip Mountain, south of the Coosa river; or Cedar Creek town, twelve miles south of Beaver-dam. This last mentioned town lies near a settlement of Creek Indians, who would doubtless be benefitted by their proximity to a school.

6. *Turkey-Town*, bounded on one side by Alabama and on another by the Creek line, about twenty or twenty-five miles from the Creek settlements, containing many inhabitants, and a most beautiful tract of land. Here the *Path-killer*, the *Boot*, who is Creek interpreter, and many other chiefs, live. Here we could have frequent intercourse with the Creeks, and, by means of the *Boot*, give them much religious instruction. The *Boot*, though a Cherokee, is yet one of the Chiefs of the Creek nation; attends their councils; and has great influence with the people. He is frequently visited by the chiefs and hunters of that nation, with whom we could converse and thus spread the knowledge of divine things through that dark land.

7. *Frog-town*, or, as generally called, *Brooms-town*.

8. *Aumuchce*, fifteen miles west of south from Mr. Hick's, on the path leading to Turnip Mountain. I mention this place, on account of the great anxiety of the people last spring to have a school. There are ten or twelve families, and a beautiful tract of land.

9. *Mouse-Town*, or Bushey-head's settlement. This is a very important place, though not in as entire darkness as the others.

10. *Spring Town*, on the north side of the Hiwassee river, fifteen or twenty miles above Columbus.

From a summary of Mr. Butrick's labors, during a part of the year past, it appears, that he travelled about 2000 miles in the Cherokee country, and held about one hundred and fifty meetings with the people. At these meetings he either preached or expounded some portion of Scripture; or stated and explained some of the leading doctrines of the Bible; or repeated the history of our Lord's sufferings and resurrection. He found the natives peculiarly at-

tentive, and in no case was he interrupted by improper conduct. He visited eight large villages, where the Gospel had never been heard before. In his opinion, two evangelists might be well employed in that part of the nation which extends from *Otter Town* to *High-tower*, one hundred and thirty-five miles, in a southwesterly direction, and from the Cherokee eastern line to *Coosawaytee*, about sixty miles. This territory contains more than half the Cherokee population.

Mr. Butrick's description of Natural Curiosities on the Lookout Mountain.

WE place the following extracts from Mr. Butrick's journal by themselves, for the sake of a connected view of the curiosities, which he has described.

Saturday, Aug. 28. In company with Mr. Chamberlain, I ascended the Lookout Mountain, to visit a citadel of rocks. This is just at the top of the mountain, and is composed of rocks as high as houses of one, two, or three stories. It is so situated as to afford streets and lanes, and to form many convenient shelters from the heat, rain, and wind. Especially we noticed one apartment, twelve feet by fifteen, and six feet high in the highest place, arched over head, and walled on each side, by solid rock; except an opening for a door, and one or two places in the corners, which would serve for chimneys. This natural fortress was formerly inhabited by the Creeks. We saw where they hung their meat, and where they prepared their lodgings. Here, after viewing for a moment the wonders of Omnipotence, being retired from all the world, we bowed with adoration before Him, whose favor is compared to the shadow of a great rock in a weary land.

In the afternoon we explored a number of caves. The first we entered by a steep descent of eight or ten feet, through a small aperture. We then came to a large cavity, which extended to the right and left. We first examined the cavern on the left hand, which extended a number of rods. This was beautifully ornamented with petrifications. Here were shelves, benches, &c. supported, apparently, by studs and braces above and below, and some richly ornamented with various articles of furniture. Here, also, our attention was caught by curious petrifications, which we could almost imagine to be a diminutive race of people standing around us in profound silence, as if struck dumb by the rash intrusion of strangers.

After gratifying our curiosity in this secret abode of wonders, we returned and pursued our subterranean course to the right. Here we had a more beautiful and grand prospect than before. We found ourselves, not in a dark and dreary cavern, but in a richly ornamented mansion, adorned as by the cunning hands of the artist. Tables, settees, shelves, and a dwarfish race, with various ornaments hanging from the roof, continually excited new admiration.

After proceeding a few rods, we came to a small passage leading to another apartment, of which I will not attempt a description. "Great and marvellous are thy works; O Lord, and that my soul knoweth right well."

In company with several friends, Mr. Butrick on the 25th, rode to visit what he terms "an ancient fortification," on the Lookout Mountain.

After riding about eight miles, we came to a branch of Little River, which rises on the mountain, and empties into Coosa, a few miles below Chattoogy. Our attention was first arrested by the falls, a few rods above, on our left.

The perpendicular fall is, I should judge, thirty feet, and the whole fall forty or fifty. At the bottom is a large reservoir of water, walled on both sides by rocks of immense height. Turning our course a few rods down the river, we came to the outer wall of the fortification.

The stones were partly fallen down, and earth had been in part formed about them. This wall is semicircular, enclosing one or two acres of land, and terminated at each end by a precipice. Within this wall is another, enclosing less ground, but made apparently stronger. The precipice between the two ends of the wall is, we judged, about 200 feet high, and is nearly perpendicular. In the side of this precipice, about fifty feet from the top, the openings of caverns appear.

We descended the rocks at a place where the descent is not difficult, twenty or thirty feet. We then turned to the left, gradually descending by the side of the precipice a short distance, and soon came to the first fortress.

Just before coming to this, our passage was rather frightful. On our left, was a lofty perpendicular rock extending upwards, and on our right a precipice nearly perpendicular extending downward, leaving a passage for us of only two or three feet wide. We did not stop to examine the prospect, but contented ourselves with passing silently along to a place of greater safety.

Here, in the side of this tremendous precipice, are four apartments of sufficient size and height for the comfortable accommodation of a large number of people.

They are arched over head, and walled on all sides but one, by the solid rock. From the first room we pass through a door in the partition to the second. From the second we go round the partition, near the edge of the precipice, to the third; from the third, we crawl under the rock, through a small hole, to the fourth. Between the third and fourth is a cavity in the rock, sufficiently large for a number of persons to sit. Back of the fourth room, is a small chamber, into which a person may pass through a crevice in the rock. A single step from the front door of this room, would precipitate a person 150 feet.

After examining these secure retreats, we retraced our steps to the place where we first descended the rocks. We then turned to the right, and found three other fortresses, distinguished from the four by a more safe approach, and a situation more retired from a view of the tremendous precipice below.

In the afternoon of Wednesday, we explored another cave. This cave, at the mouth, is about one rod wide, but so low, that we were obliged to stoop as we entered. Soon it became more spacious, adorned with beautiful petrifications of various shapes and sizes. We had not proceeded far, before the passage became twenty feet high; when the cavern divided, forming upper and lower apartments. We first examined the upper room.

Ascending about ten feet, a most striking prospect was presented to our view; a spacious room most beautifully ornamented on all sides. Here were pillars extending to the lofty arch above; beautiful hangings of various shapes and sizes; and alcoves adorned with the richest furniture. In this subterranean chamber, we discovered a vase four or five feet in diameter, containing a quantity of cold fresh water. On one side of this, was a beautiful scallop six or eight inches high.

After going some distance in this upper apartment we returned, and pursued our researches below; but our progress was soon arrested by deep water.

The next day we discovered a room which escaped our notice yesterday, and which far surpassed every thing of the kind, which I had seen before. It was as if nature, impatient and weary of our curiosity, had thrown open her most secret recesses, and exposed to our view the delights of her heart.

Crawling along under a low place in the cavern I saw by the glimmering of the torch, a room, about ten feet square, and three or four high, completely arched, and

ornamented with the finest drapery. The floor, which was perfectly level, was covered with scollops of various dimensions and heights, some of which were nearly filled with fresh water. Petrifications, resembling spears, guarded the roof of the avenue. Under these I crawled, and with inexpressible satisfaction entered this palace of wonders. The hangings above and on all sides, the vases below, in short the beauty of the whole scene, entirely surpassed any description, which I can give.—After contemplating this prospect, we retraced our course till we came to the mouth of the cavern, where of course our researches ended.

SUPERSTITIOUS OBSERVANCES OF THE INDIANS.

THE following account of the precautionary measures taken by the Indians against prevailing diseases, is extracted from a late journal kept at one of our stations.

The Conjuror, or Doctor, (of which there is one perhaps in every town,) when any uncommon disease appears in his vicinity, directs seven chosen men to go on a hunting tour. Their orders are, to hunt till they have killed seven deer. The meat and skins are to be carried to an appointed place. Meanwhile the Conjuror rises at an early hour, and betakes himself to the woods fasting,—as also do the hunters,—where he collects all kinds of herbs and roots, that appear to him to possess any virtue. These are taken to the place appointed for the deer. After having put his physic, as he calls it, into a large pot, made of earth for this purpose, and suspended, with a sufficient quantity of water, over a good fire, he eats; being careful himself to keep the pot constantly boiling from this time, till all the inhabitants of the town, who wish to escape the dreadful disease, collect.

The meat sought by the hunters, is first cooked and consumed. Afterward all the females old and young, dance seven times around a fire, the time being beat on a keg, or pan, by a man appointed for the service. Towards day all join in dancing, who are big enough to keep from being trodden under foot; except the poor conjurer, who must strictly attend to his herbs.

About sunrise, all partake freely of this nauseous composition, and wash the whole body in the same. Seven men are then chosen to stay by the pot, filled with fresh roots and herbs, seven days longer, fasting every day till sun-set, when victuals must be carried to them. The people then disperse, every family taking away a supply of the

decoction, and having liberty to apply to the chosen men for more, any time within the seven days. When the seven days are passed, all meet again, and the same ceremonies are observed. The Conjuror having, in the mean time, provided a fresh supply of medicine, and made it efficacious by fasting.

In the morning having drank again freely and washed, the Conjuror pronounces them proof against the prevailing disease. He then gives them a short talk, in which he tells how many will die in such a time, and then all return to their homes feeling quite secure. The Conjuror takes, as a reward for his labors, the skins of the deer, and a string of white beads from every family, who share the benefit of his services.

If, in spite of all this labor and toil, the disease continues to prevail, a very trifling reason satisfies the deluded multitude. The reason assigned for their ill success here last spring, when the measles prevailed, was, that missionaries had come into this country.

SPEECH OF AN AGED INDIAN CHIEF.

THE Indians have no newspapers. It is hence no more than just, that they should sometimes be allowed to speak for themselves, through the journals of other nations. We therefore give a place in our work to a recent speech of a venerable chief in one of the south-western tribes. As will readily be perceived, it was occasioned by the late negotiations for the cession of some part of their territory, lying on this side of the Mississippi, to the United States.

This afternoon the old King, came to make us a visit. After calling for an interpreter he began to relate, with apparent reserve, some of the decisions of the late Council against disposing of their land. But, in a little time, he became quite free, and told us plainly, that he was afraid of the white people, and distressed for his children, (meaning the people of his nation.) He desired to live here while he lives; yet, as he had but little time to stay, it was not much matter on his own account. But he was night and day grieved for his children, whom he should leave behind, lest the white people would not give them power to live, and lest they should be driven from the earth. We endeavored to soothe the old man, by mentioning some things, which we thought calculated to inspire a confidence, in the government of the United States, particularly in their father the President; and to show, that he felt

toward them as his children, and desired their best good; and, also, that almost all the white people considered them as brothers, and wished to do them good.

He replied, if we have a little brother, who is poor, and does not know well how to take care of himself, I do not think it is right to try to get away from him the little all that he has. I think we should be willing to have him keep his little, and try to teach him how to use it, that he may be better able to take care of himself.—He acknowledged that their father, the President, had always given them good talks; but he did not think they had been well kept. He then proceeded to give us what he called a history of this business. He said, that President Washington agreed where the line should be—had it run and marked—and told them this should always be the line between them, and the white people. Soon after there must be another treaty and another line: again, another treaty and another line; and so on;—always telling them this shall be the last line, and always using the same reasons, when they wished for more land: viz. “You have more land than you want. You can live much better, if you leave hunting; raise cattle, hogs, corn, and cotton; make your own clothes, and have your bread and meat always at hand. If you do this, then you will not want so much land.”—This, he said, was all good; but many did not at first like it, and they had great disputings about it. Now they had done with these disputes; almost all were following this advice of their fathers, and could do very well on the little land they had. Only they wanted their children instructed and trained to work. Soon their children would be men

and women; and the nation would then be rich, and happy on their little land; and would not repine for what they had given to the United States. But now, said he, the white people seem determined to take this last little; and are willing to leave my children to go back into the wilderness, and be lost. This grieves me so that I can think of nothing else, only that white people kill my people, and no notice is taken of it.

He then gave in detail a long list of murders, which had been committed; and the murderers had not been brought to justice. He said four of his own family had been murdered by white men in time of peace, and he never could get any satisfaction for it: that just in that part of the nation where he lived, twelve persons had been murdered by the whites, since the Creek-war, and no murderer killed for it.

It was not so among red people. If a person of one nation killed one of another, they always gave up the murderer; and if an Indian of his nation killed a white man, they always gave him up. He had often sent word to the President about these things. He knew there were good people among the whites; but knowing all these things as he did, he could not but be afraid of white people.

In subsequent conversations on religious subjects, this aged and venerable chief said,—“That when he was young, he was told they went to another country when they died, where were many people, and great towns and villages: but that they never talked much about these things.” He knows not how they came by the idea of a future state;

AMERICAN EDUCATION SOCIETY.

Eighth Report.

THIS well known Institution held its eighth anniversary on the 1st day of October last. The Report presented on that occasion has since been printed; and from it, in connexion with its Appendix, we shall now compile the more valuable of the notices, which the Directors have given as the result of their experience and observation the last year.

Origin of the Society.

As the American Education Society was among the earliest, in its formation; and has now become so extensive, in its operations and influence, it will not be uninteresting to the friends of the Society to see the germ, from which it sprung. The following is a true copy of the first and origi-

nal document, in relation to its proceedings.

Boston, June 29, 1815.

We the subscribers, do agree, to meet, at J. B. Winn's, on Monday evening next, (July 3d) to take into consideration the expediency of forming ourselves into an association, for the purpose of raising

funds, to educate pious young men for the ministry.

It is signed by eight young men.

Officers of the Society.

Hon. William Phillips, *President*,
William Bartlet, Esq. *Vice President*,
Rev. Asa Eaton *Clerk*,
Aaron P. Cleveland, Esq. *Treasurer*,
Pliny Cutler, Esq. *Auditor*.

Rev. Abiel Holmes, D. D., Rev. Eben-
ezer Porter, D. D., Rev. Leonard Woods,
D. D., Rev. Asa Eaton, Rev. Warren
Fay, Rev. Richard S. Storrs, and Rev. B.
B. Wisner, *Directors*.

Receipts and Expenditures.

The receipts of the year were as follows:

Donations, - - - - -	\$6,916 84
Annual subscriptions, - - - - -	1,657 00
Life subscriptions, - - - - -	1,980 00
Interest, - - - - -	1,573 25

\$11,127 10

The expenditures were these:

Paid to Beneficiaries, - - - - -	\$10,110 00
Agencies, printing, &c. - - - - -	1,429 30

\$11,539 30

On the subject of funds, the Report says:

Some of the most important auxiliaries have greatly fallen off, in their contributions, the last year. Not long since, more than three thousand dollars were due for arrearages, on annual subscriptions; and the receipts of seven months of the last year, were more than three thousand five hundred dollars less, than the receipts of the same seven months of the year before; and more than six thousand dollars less, than the receipts of the same in 1819. At the same time, this statement, which has already been exhibited in several of the religious papers, has not produced the effect, which it was fondly hoped it would.

Expenses of Beneficiaries.

From the statements in the Appendix, relative to the expenses of the beneficiaries of the Society in several of the colleges, we have prepared the following tabular view. It gives only the average expenditure of each beneficiary.

Colleges.	Board per week.	Tuition.	Room, wood, wash- ing, and light.	Clothing.	books and station- ary.	Incidentals.	Totals.
Dartmouth,	1,38	31,93	16,73	32,88	12,42	13,20	151,07
Middlebury,	1,22	20,00	12,44	18,51	7,40	9,05	106,22
Union,	1,47	31,97	27,40	45,87	9,68	28,54	200,06
Williams,	1,20	24,14	16,48	57,72	12,33	10,89	161,71
Amherst,	1,05	grat.	11,10	24,42	16,10	13,14	112,92
Yale,	1,65	20,75	29,12	26,57	14,99	18,63	180,16
Brown,	1,26	15,62	23,48	20,28	10,15	7,56	151,03
Harvard,	1,93	35,10	32,76	49,71	23,06	24,73	251,55

The expenses at Bowdoin College are not stated. We believe, that board is there about \$1,50 per week: tuition, to beneficiaries of charitable societies, gratuitous; and the other expenses such as to make the medium for the common expenditures, for the year, about \$150. What would be the cost of an education at the University of Vermont, Hamilton College, Nassau Hall, and other institutions not named, we have not the means of ascertaining.

We might easily show, that no table of this kind can be formed, which shall exhibit, with perfect accuracy, the comparative cost of an education at the several literary institutions of our country. Such exhibitions, however, as the above, are not without interest and value.

Moral Necessities of the Country.

The Report states, that, in 1819, there were 481 more congregations, than clergymen, in the *Presbyterian Church*, and that the evil has greatly increased since; that, in the *Baptist Denomination*, in the United States, there are 1,035 vacant churches; and that, in the *Protestant Episcopal Church*, there are more than 300 vacant congregations! There are no documents, from which to ascertain the number of destitute congregations in the *Congregational Church*, considered as a body. There is, however, in many sections of country, a very great deficiency. In Virginia, for instance, there is a population of more than 1,000,000 of souls, and only 28 Episcopal, and 63 Presbyterian ministers. To darken the picture, the Report takes a prospective view of our increasing population, and increasing deficiency of moral means, till we are almost ready to predict the general prevalence of *heathenism*, in the twentieth century, rather than of the Gospel of Jesus Christ. One would think the *present* want of the ministry in our country,—to say nothing of other countries,—enough, when reiterated, as it has been, from every quarter, to wake from the deepest sleep all who possess a single spark of love for God or man.

Number of young men who have been patronized by Education Societies.

But what prospect is there of supplying these hundreds of desolate vineyards with men to cultivate them? The Report exhibits the number of students, which have already been received under the patronage of our Education Societies.

Maine Branch of American Education Society, -	13
Union Education Society, N. H. and Vt. -	14
North West Branch of Amer. Education So. -	42
Massachusetts Benev. Education Society, -	14
Massachusetts Baptist Education Society, -	15
Worcester and Hampshire Co. Ed. Soc's. -	unknown.
Connecticut Education Society, -	more than 40
Presbyterian Education Society, New York, -	102
Baptist Education Society, New York, -	32
Philadelphia Education Society, -	35
American Education Society, -	414
Whole number as stated above, -	721

From the Appendix, we extract the following view of the Colleges in September 1823, considerably abridged.

Colleges.	No. of Students.	No. of pious Students.	Time of last Revival.	Graduates in 1823.	Pious Graduates in 1822.	Pious Graduates in 1823.
Yale College, Connecticut,	373	115	1820	75	30	23
Harvard University, Ms.	302	9	1740	39	4	4
Union, New York,	234	66	1820	67	25	17
Transylvania University, Ken.	221	16		32		
North Carolina University,	160	6				
Brown University, R. I.	156	39	1820	28	15	10
Dartmouth, New Hampshire,	138	63	1821	34	32	21
Nassau Hall, New-Jersey,	127	18	1821	67	25	17
Bowdoin, New York,	123			29		
Bowdoin, Maine,	120	20	1817	31	5	6
South Carolina College,	120					
Georgia University,	120	8		21		2
Hamilton, New York,	107	45	1820	34	8	18
Ham. Sidney, Virginia,	104	24	1822	14		6
Jefferson, Pennsylvania,	100	23		15		
Amherst, Massachusetts,	98	80	1823	4	3	4
Middlebury, Vermont,	87	58	1821	18	15	11
Williams, Massachusetts,	78	30	1819	7	4	3
Dickinson, Pennsylvania,	75	40		19		17
Ohio University,	70					
Columbia, Dist. Columbia,	62	18				
Washington, Virginia,	60		1822			
Greenville, Tennessee,	50					
Vermont University,	42	10		8	2	8
Waterville, Maine,	21	11		3		3
Western University, Penn.	15			3		3
	3,163	703		546	168	173

There are Religious or Benevolent Societies, in Bowdoin, Middlebury, Williams, Brown, Hamilton and Princeton.

There are Bible and Tract Societies, in Dartmouth, Yale, Union and Princeton.

There are Societies of Inquiry respecting Missions, in Dartmouth, Middlebury, Williams, Amherst, and Yale Colleges; and in Vermont University.

The Sabbath Morning Concert of prayer for the Colleges, is observed in Bowdoin, Dartmouth, Middlebury, Williams, Amherst, Yale and Hamilton Colleges; and in Vermont and Brown Universities.

There are Classical Libraries for indigent students in Bowdoin, Dartmouth, Middlebury, Williams, Amherst, Yale, Union, Hamilton and Princeton Colleges; and in Harvard and Brown Universities.

Through the influence of Revivals and Education Societies, at least three hun-

dred and fifty pious young men in our Theological Seminaries; seven hundred and eight, in our Colleges; and more than two hundred, in our Academies; amounting to twelve hundred and fifty eight, are pursuing their studies, who will probably become ministers of the Gospel;—which is a greater number than were educated for the ministry in thirty years previous to 1810.

The Missionary Cause.

Speech of John Bacon, Esq. at the Anniversary of the Wesleyan Missionary Society, May 5, 1823.

I BEG to apologize for commencing with a personal allusion to myself; but repeated illness lately, and much medicine, have so despoiled me of the few nerves which I once possessed, that, were it not for a promise given, I should plead to be excused, as unfit to address this vast assembly. I thought it best to mention this, in order to secure your indulgence, if I should be obliged to stop short and resume my seat; in which case, I hope you will accept the will for the deed.

However, I am happy that in that blessed work, and that glorious contest, in which we are engaged in this day of unexampled Christian exertion, 'the race is not' exclusively 'to the swift, nor the battle to the strong.' Indeed, on finding that your muster of auxiliary forces to-day included so humble an individual as myself, I conjectured that our worthy commander in the Chair was about, for once, to dispense with the usual mode of warfare, and to try, like Gideon of old, what he could effect merely with his pitchers and lamps.

The history of Gideon by the by, I have been thinking, is fraught with encouragement for us all in our conflicts, at home and abroad, with the forces of infidelity, superstition, and blasphemy. If the Lord of Hosts be with us, then shall a mere 'cake of barley bread,' tumbling into the hosts of our enemies, smite their tents and put their army to flight. If this be encouragement for the feeblest instrument among us, with what cheerful confidence may it be said to such an one as our leader on the present occasion, as the angel did to Gideon, "Go on and prosper" in this transcendently important work, "for the Lord is with thee, thou mighty man of valor."

This I say, not merely to your Chairman, but to all your Missionaries and preachers, and to your society in general; and I say it with double pleasure, as being myself, by education and attachment, a member of the Church of England.

Wesleyans, I am aware, are not to be accounted dissenters; yet there is evidently a shade of distinction between you and us Churchfolks of a more inflexible description, —at least, sufficient to authorize my saying that you are, perhaps, of Paul, and we of Apollos.—Well, sir, let it be so, I have no doubt, if Paul had taken the Chair at a Missionary meeting, (and I am far from being sure that he never did,) the disciples of Ap-

OLLOS, I will answer for it, would very cheerfully have filled up half his platform, and would have joined, *con amore*, in all his motions and resolutions for disseminating the everlasting Gospel, wheresoever and by whomsoever it might have been preached. And I say, Sir, let a salutary shame and confusion of face cover that professing Christian who cannot rejoice in the spread of the REDEEMER'S kingdom, unless it be effected by means of what he may consider to be his own religious denomination.—Not so with our common Lord and Master:—no sectarian spirit contracted the benevolence that glowed within his sacred breast: He came, indeed, to his own; but, as his own received him not, what would have been our condition at the present moment, if he had said, 'From henceforth, as the Jews have no dealings with the Samaritans, neither will I concern myself with the spiritual wants and calamities of the Gentile world?' Does any one complain to us who are Episcopalians in this assembly, and say, in language similar to that addressed to MOSES,—'These Westeyan Christians are appointing Missionaries, and prophesying in the camp: let us forbid them, for they follow not in all respects with us?' I can answer for myself and my brethren of the Church here present, that we should one and all spontaneously exclaim as MOSES did, 'Enviest thou for our sakes? would to God that all the LORD'S people were prophets, and that he would put his SPIRIT upon them.'

These feelings, on our part, are due to our Christian Brethren, of other denominations, as their liberality in these matters towards the Church has ever been conspicuous. I frankly confess that I have known certain Churchmen who have had their hesitations respecting Dissenting Societies; but I never met with a Dissenter who did not wish well to every Christian Society connected with the Church. In fairness, however, I should add, that the Churchmen I have referred to, have generally objected to all Christian Societies (*one*, perhaps, alone excepted) belonging to as well as distinct from the Church. But of those who are in my estimation Churchmen in deed and in truth,—that is, Churchmen paying deference, not merely to the formalities, but to the vital injunctions of their Prayer-Books, I do not know one who would not say, 'So that CHRIST be preached,—by whomsoever,—therein I do rejoice, yea, and I will rejoice.'

Having touched on these points, I may, perhaps, be allowed to refer to the formation of a Church Missionary Association, lately, in the place where I at present reside, not a dozen miles from town. It so happens that we have no less than five Clergymen resident in the place; but they are so possessed with the absurd notion that the Church Missionary Society has a seasoning of dissent in its composition, that we have not been able to obtain their concurrence in our object; and this has prevented many, who plume themselves upon their Churchmanship, from supporting our unexceptionable Church Society. In contrast, however, to this confined and jealous principle, and to display the beauty of a tru-

ly enlarged and liberal heart, I relate the circumstance,—that one of our kind and zealous Ladies, who undertook to canvass the place for subscriptions, called on a pious tradesman in the town who is *not* a Churchman. On entering, she said, 'I wait on you, Sir, from the Church Missionary Society lately established here, because I have undertaken to call at every house in my division; but as I believe you are not a Churchman, I cannot presume to calculate upon your subscription; and, though we are happy to receive support from any one, I ought not, perhaps, to expect it from you; and, therefore, having fulfilled my engagement by calling, I will now cheerfully take my leave.' 'Stop, Madam,' said he, 'I cannot suffer you to go away thus. It is true,' he added, 'we have a Missionary Society of our own; but when I consider how long I have lived in this place, and how little, comparatively, has been done here in a religious point of view until the formation of your Missionary Society, I am truly thankful to God for his goodness; and you shall take the names of my wife and daughter as humble, but cheerful contributors.' While he yet spake, 'the springs which were in his head,' (as JOHN BUNYAN says of his Pilgrim while gazing at the cross;) 'the springs which were in his head did send the waters down his cheeks;' and he thus gave evidence of the reality of that Christian principle which possessed and enlarged his heart. You recollect that our SEXTON, after relating an interesting anecdote respecting a certain benevolent and noble-minded character, added, 'and he was a Samaritan.' In like manner, Ladies and Gentlemen, allow me to say,—Thus and thus, as I have related, did this noble-minded Christian, just referred to,—and he was a *Wesleyan*. I shall not, however, do justice to my story, or to the Church of England, if I do not mention that the Lady referred to, after receiving the good man's subscription, said, 'Now, Sir, as you have been so kind and liberal towards our Society, you must allow me to give you a testimony of my good will towards yours.' On which she insisted upon his accepting a present from her own purse for the Wesleyan Missionary Society.

It is remarkable that an accusation brought against us by one of the five Clergymen I have referred to, was, that by instituting our Missionary Society, we have raised a 'bad spirit' in the place. Now, if what I have related as having occurred between this Lady and the worthy tradesman be an example of the bad spirit referred to, it must be one of so peculiar a kind, that I am bad enough myself to wish that the said evil spirit would go and take to himself seven other spirits, by the same rule as bad, and as much worse than himself as he pleases, and return to dwell amongst us: and I heartily wish that, by the same inverse principle of calculation, our last state may be a great deal worse than the first.

Having thus been engaged in Missionary exertions where we have had to encounter a measure of opposition and dislike, you will easily give credit to my declaration of the peculiar pleasure I have felt at the idea of attending the present meeting. There, I said,

I shall join an assembly of my fellow-Christians, where we shall all be of one heart and of one mind.—There the stream, or rather the broad and deep river, of Christian philanthropy will flow with majestic freedom and rapidity into the fathomless ocean of unrestricted liberality and good-will towards all mankind. And while thus contemplating the pleasure of being in the society of friends who entertain the same views and feelings with myself, I could not but be elated with the thought,—What a goodly company of Patriarchs, Prophets, and Apostles, we Missionary enthusiasts may fairly contend we belong to; and who, it would not be difficult to prove, were, in reality, enthusiasts of the very same description with ourselves! Time would fail to refer to a tenth of them; but to instance only an example or two:—Was it not because the heart of ABRAHAM overflowed with zeal for the conversion of all mankind, that the ALMIGHTY condescended to cheer him with the animating assurance, ‘In thee, and in thy Seed shall all the families of the earth be blessed?’ And what was the chief support of the venerable JACOB while sinking in the arms of death?—Was it not the prophetic foresight with which he was favored of that transcendently important event, that, in the royal line of Judah, the heavenly SALOMON should make his appearance; respecting whom, with joyful, though distant anticipation, he exclaims,—‘Unto Him shall the gathering of the people be?’ And as for KING DAVID, if the assertion of our friends be true, that ‘Missionary zeal doth make us mad,’ know not what lunatic asylum they would have considered secure for the confinement of that enthusiastic Prince; seeing that nothing less would satisfy him than that the light of divine truth should be diffused throughout the universe, and that every region of the earth should behold the REDEEMER’S glory.

Peace, then, be to the remains, and thanks to the prayers, of those holy saints of old: the whole world stands indebted to them at the present moment; and surely, of all the nations thereof, Great Britain not the least.—What gratitude does it become us to feel, as Christians, as Protestants, and as British subjects, on occasion of that sacred festival,—that ‘feast of weeks,’ if I may so call it,—with which the religious part of the community are annually favored in our Metropolis at this interesting period. It has doubtless been impossible for us to look forward to the season, without feelings of the most pleasing anticipation, and a measure, probably, of triumphant joy. But may I express a hope, that although our hearts cannot do otherwise than burn within us while we are thus encouraged and refreshed by the way, yet that our feeling may be a chastised and sacred feeling;—not merely the risings of animal effervescence,—but a feeling which, while we rejoice and triumph, constrains us to glorify God for his kindness towards us, and for the wonderful works which, by our instrumentality, he is now performing among the children of men. During the past week, I have felt, as though the Almighty JEHOVAH, the God of the true Israel in this land, were saying to us, as he did to Israel of old,—‘Now go and sanc-

tify yourselves, for in the next week is a holy convocation before the LORD.’—And when we do hold these convocations in a right spirit, are they not privileged seasons indeed?—enjoyments which, when we have felt and tasted, we justly say, that not the half was told us. Nay, shall I go too far if I appeal to many christian friends in this assembly, and ask whether their feelings have not on these occasions frequently resembled those which we take for granted glowed in the breasts of MOSES, AARON, NABAD, ABIHU, and the seventy elders of Israel, when, by the divine permission, they left the busy camp in the valley beneath, and ascended the mount of communion, where it is said that, while they ate and drank, they ‘beheld the God of Israel, under whose feet was a paved work resembling the sapphire stone, and as it were the body of heaven in its clearness?’ Have you not frequently experienced upon these ‘delectable mountains’ a fulfilment of the poetical declaration,—

Eternal wisdom hath prepar’d
A soul-reviving feast;

and found it, indeed, a ‘feast of fat things, and of wines on the lees well refined?’ And while thus regaling yourselves with sacred enjoyments, have you not sometimes had reason to trust you were sensible of Jehovah’s presence? And contemplating that wonderful transformation which has taken place in the moral image of man in various parts of the world in this day of Gospel light and Missionary activity, may we not behold, indisputably, as the body of heaven in its clearness, the image of the otherwise invisible God portrayed upon the bosom of the earth, as certainly as it was repeated in the lucid mirror which blazed beneath his foot, and reflected forth his glory?

Blessed be God that these are not merely figurative allusions, with which we may please the fancy, but substantial, indisputable blessings, realized in the happy experience of millions whose faces we shall never see in the flesh, but whose lips are daily blessing God for having put it into the hearts of British Christians.—Churchmen, Independents, Moravians, Baptists, Wesleyans, and others,—to convey to them the knowledge of the Gospel; and whose triumphant shouts of praise to redeeming grace we trust, through the same Redemption, will salute our ears, when all the spiritual worshippers of God throughout the habitable globe, and from the beginning to the end of time, shall have joined the general assembly and church of the first-born whose names are written in heaven.

It may not be amiss to add, that, both in England and Scotland, the efforts to supply the world with Christian instruction, have been the means of augmenting very much, the harmony of different denominations of Christians. Charity for the heathen, rising to the ascendancy among the various sects, has presented a great common object, in the pursuit of which they have almost lost sight of the minor points, about which they once found leisure to contend.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Nov. 13th, to Dec. 12th inclusive.

<i>Almond</i> , N. Y. Coll. by Rev. R. Hubbard, 6; Fem. Char. So. 14, by C. Hurlbut, Esq.	20 00	<i>Dorchester</i> , Ms. Coll. in Rev. Dr. Codman's meeting house for schools among the Cherokees, after address by Mr. D. Brown, 57, 48; mon. con. in 2d par. by Rev. Dr. Codman, 22, 50.	79 98
<i>Amherst</i> , Ms. Miss. So. in Amherst Acad. for <i>Gerard H. Haddock</i> in Ceylon, by Mr. F. Harrington, Tr.	19 00	<i>Dracut</i> , Ms. (1st Par.) mon. con. by Rev. J. Merrill,	4 00
<i>Attleborough</i> , Ms. Fem. Aux. for miss. so. by Miss R. Allen, Tr.	15 00	<i>Durham</i> , N. H. mon. con. by Rev. F. Eurt	13 53
<i>Augusta</i> , N. Y. 1st Cong. So. mon. con. by Dea. A. Thomas.	16 00	<i>Dunstable</i> , Ms. mon. so. for prop. Chris. know. by Dea. J. Taylor, Tr.	18 67
<i>Ballston</i> , N. Y. Fem. Hea. Sch. So. for <i>David Brainerd</i> in Ceylon, 15; for Brainerd miss. 15; by Miss E. Raymond, Tr.	30 00	<i>East Bridgewater</i> , Ms. Dorcas So. by Mr. Z. Biber,	3 60
<i>Bath</i> , Me. North and South Par. mon. con. (one dollar of which for Chapel at Bombay) by Rev. J. W. Ellingwood, 23, 25; Fem. hea. sch. so. for <i>Nancy Ellingwood</i> in Ceylon, Miss J. T. Sprague, Tr. by Do. 23;	46 25	<i>East Haddam</i> , Ms. Fem. Dona. So. by Sarah B. Parsons, Supt.	7 00
<i>Bedford</i> , N. H. Indiv. by Mr. J. French, 3; Coll. by Mr. S. A. Worcester, 19, 66;	22 66	<i>Fairfield</i> , Ct. Ladies so. by Miss E. Hull, Tr.	20 00
<i>Belfast</i> , Me. A lady's fam. miss. box, by Mr. E. Bond,	1 25	<i>Farmington</i> , Ct. Young Ladies nite so. by Miss A. Hunt, Tr.	10 00
<i>Benson</i> , Vt. For. & domes. miss. So. mem. of the so. & m. f. 36, 50; Cent so. 2, 50; chl. miss. box, 2; Mrs. M. Easton, <i>Puthani</i> , N. Y. 1; by Mr. J. Clark, Sec.	42 00	<i>Franklin</i> , N. Y. Pal. Miss. so. for Pal. miss. by Rev. Dr. Porter,	20 00
<i>Beverly</i> , Ms. Fem. Wes. mis. so. by Mrs. A. Lovett, 50; mon. con. in third cong. So. by Rev. P. D. Oliphant, 32, 94; Fem. Jews So. for the Jews, 46; for the Scriptures, 1, 50; by do.	124 44	<i>Gilmanton</i> , N. H. Ladies Jews Society for Jewish chil. at Bombay, by Mrs. F. Moody, Tr.	30 00
<i>Boston</i> , Ms. United mon. con. for Pal. miss. Eight young men of "Old South So." 4th pay, for <i>E. B. Wisner</i> , at Brainerd, by Mr. C. Stoddard, 15; Miss Jewett, for Greek tracts for distrib. 1; children in a small school in Hancock Street, 1; Coll. in 2d Methodist chapel in Bromfield's lane, after address by Mr. D. Brown, for schools among the Cherokees, 27, 43; Mrs. H. Lee, for do. by do. 5; a friend, 1, 50; Mr. Andrew Bradshaw, ad an. pay, for <i>Hannah Franklin Bradshaw</i> at Mayhew, 30,	52 53	<i>Glasterbury</i> , Ct. Fem. cent so. Betsey Hale, Tr. 24; mon. con. 50; by Rev. C. Burge,	74 00
<i>Boylston</i> , Ms. Fem. cent so. for West miss. by Miss E. Andrews, Tr.	12 00	<i>Halifax</i> , Vt. Fem. Char. so. Mrs. M. F. Woods, Tr. 19, 22; m. f. by Mr. O. Woodworth, 12, 34,	31 56
<i>Brattleboro</i> , Vt. Mr. D. Carpenter, by Rev. J. L. Starks,	3 00	<i>Hallowell</i> , Me. Mr. E. Bond, fam. miss. box.	3 00
<i>Brookline</i> , Ms. Kingsbury So. for sch. at High Tower, Cher. na. by Miss. H. Stebbins,	16 00	<i>Hamilton</i> , N. Y. Mrs. Hubbard, by Dea. A. Thomas,	1 00
<i>Bristol</i> , R. I. Coll. in Rev. Mr. Mann's Meeting house, after address by Mr. D. Brown, for schools among the Cherokees, 20, 46; miss. asso. of chil. for West. miss. by Rev. J. Mann, 2; Fem. pray. So. 25; by do.	24 46	<i>Hampshire Chr. Dep. Northampton</i> , Ms. m. f. 33, 50; <i>Norwich</i> , fem. char. so. 1, 02; <i>Southampton</i> , a female, 2;	36 52
<i>Buffalo</i> , N. Y. Miss M. Cotton, 5; a friend 1; Benec. So. coll. at mon. con. 10, 67; by Mr. A. Bryant,	16 67	<i>Gen. agency of Hamp. chr. depots for miss. Her. viz.</i>	
<i>Cambridge</i> , Ms. Coll. at Rev. Doct. Holmes' meeting house, for schools among the Cherokees, after address by Mr. D. Brown,	57 64	<i>Chesterfield</i> , Rev. J. Waters, 5, 74; <i>Conway</i> , Mr. J. Williams 5, 09; <i>Goshen</i> , Miss E. May, 1, 03; Rev. J. Wright, 3, 97; <i>Northampton</i> , Mr. D. S. Whitney, 16, 38; vol. of Miss. Her. 1, 50; <i>Norwich</i> , Mr. R. Hall, 4, 41; <i>Southampton</i> , Mr. E. Edwards, Jun. 8, 38; <i>South Hadley</i> , Mr. P. Allen, 11, 03; <i>West Hampton</i> , Rev. E. Hale, 11, 91; <i>Williamsburgh</i> , Rev. H. Lord, 6, 18;	73 62
<i>Camden</i> , N. Y. mon. con. by Dea. A. Thomas, 1 75		<i>Hanover</i> , N. Y. m. f. by Dea. A. Thomas,	41 50
<i>Charleston</i> , Ms. Hca. friend so. by Mr. E. Collier, 13 00		<i>Hanover</i> , N. J. Fem. nite so. for <i>Laron Condit</i> in Ceylon, by Rev. A. Condit,	12 00
<i>Charlton</i> , Ms. Fem. cent So. by Ruth Phillips, Tr.	3 00	<i>Harpersfield</i> , N. Y. Mr. R. Newell, by Rev. Dr. Porter,	5 00
<i>Chelmsford</i> , Ms. From females, for Mayhew by Mrs. L. Byam, Tr.	12 00	<i>Hardwick</i> , Vt. <i>Craftsbury</i> , <i>Greensborough</i> , and <i>Halden</i> mon. con. by E. Strong, Esq. 11, 46; E. Strong, Esq. 10;	21 45
<i>Claremont</i> , N. H. Hca. sch. so. 12, 25, coll. in Mrs. A's. sch. for sch. at Elliot, 64 c. by Mary F. Stevens.	12 89	<i>Harrisburgh</i> , Pa. Julia Anna So. by Rev. W. R. De Witt,	8 00
<i>Clinton</i> , N. Y. C. S. Farmerly, Jun. for ed. hea. chil. by Dea. A. Thomas,	50	<i>Haverhill</i> , Ms. Fem. asso. by Mrs. S. Gale, Tr.	17 00
<i>Coxsackie</i> , N. Y. Ladies 2d an. pay, for <i>Gilbert R. Livingston</i> , by Rev. Dr. Porter,	20 00	<i>Heath</i> , Ms. Union so. by Mr. T. B. Harrington, Tr.	12 00
<i>Craftsbury</i> , Vt. Miss C. Clark, by Mr. T. Tolman,	1 25	<i>Hebron</i> , N. H. Mr. S. Goodhue,	5 00
<i>Danby</i> , N. Y. mon. con. 25; fem. cent so. 20; by Rev. S. Parker,	45 00	<i>Hillsborough Co.</i> N. H. Fem. benev. so. 3d an. pay, for <i>John Barnes Laveton</i> , in Ceylon, by Miss S. Synmonds,	12 00
<i>Dennis</i> , Ms. (north Par.) mon. con. by Rev. J. Haven,	15 45	<i>Bible and Char. so.</i> Mr. R. Boylston, Tr. Fem. cent. so. in <i>Temple</i> , by Miss L. W. Cummings, 26, 56; an. sub. 12, 30. Capt. J. Shepherd of <i>Amherst</i> , by Mr. S. A. Worcester, 6, 25; Contrib. in <i>Amherst</i> on Thanksgiving day, by do. 43;	88 61
		<i>Holden</i> , Ms. Mon. con. by Mr. J. Cresby,	13 60
		<i>Holles</i> , N. H. H. Worcester, by Mr. S. A. Worcester, 1; J. Worcester's fam. a contrib. on thank. day, by do. 1, 77,	2 77
		<i>Johnstown</i> , (Kingsborough) N. Y. mon. con. by Rev. E. Yale,	10 00
		<i>Jonesborough</i> , Ten. Fem. aux. so. 40; a friend, 12; by Rev. D. A. Sherman,	52 00
		<i>Keene</i> , N. H. Heshbon so. for West. miss. by Sophronia Adams, Sec. 10; an Indiv. 1; mon. con. by Rev. Z. S. Barstow, 5,	16 00
		<i>Lebanon</i> , (Exeter) Ct. Newell so. by Rev. C. B. Everest,	8 78

Lee, Ms. Mr. J. Bradley m. f. for Pal. miss. by Rev. Dr. Hyde.	5 00	3433; coll. in the Baptist church, do. do. 27.50; by Rev. P. Ludlow, for do. 30; Mrs. Rodgers, by Mr. D. Brown, for do. 1;	92 83
Lenox, Ms. Char. box by Mrs. M. Walker,	3 00	Quincy, Ms. Fem. Evang. so. for west. miss. by Mrs. H. Cutler, Tr.	12 25
Leicester, Pa. Buffalo Fem. miss. so. by Mary Geddis, Tr.	20 00	Randolph, Ms. mon. con. by Dr. E. Alden,	32 43
Leicester, Ms. Fem. char. so. by Rev. J. Colburn,	10 31	Richland, N. Y. Mr. H. Foster, by Dea. A. Thomas,	5 00
Litchfield, Ct. Hon. B. Talmadge, for for. miss. school,	100 00	Romulus, N. Y. mon. con. by do.	10 00
Lyndeborough, N. H. mon. con. by Mr. W. Jones,	15 14	Root, N. Y. Aux. miss. so. for wes. miss. so. by Mr. H. J. Deivendorf, Tr.	12 00
Lyons, N. Y. mon. con. by Dea. A. Thomas,	2 50	Royalston, Ms. Miss. M. Thomson, by Rev. E. Perkins, 1; miss. so. for ed. lea. youth, by W. K. Talbot, 5;	6 00
Marblehead, Ms. Coll. in Rev. Mr. S. Dana's meeting house, after an address by Mr. D. Brown, for schools among the Cherokees; by Hon. W. Reed,	23 00	Salem, Ms. & Vic. For. miss. so. by Mr. E. Kimball, Tr. 66, 18; mon. con. at south meeting house, by do. 8.49;	74 58
Marlborough, Ct. Fem. benev. so. by Roxana Lord, Tr.	17 12	Salisbury, Ms. (West Par.) Mr. S. Nye & others, for lea. chil. at the west,	5 00
Marlborough, Ms. Fem. cent. so. Mrs. L. H. Clark, Tr. 9.87; a friend, by Rev. S. F. Bucklin, 16;	25 87	Saybrook, Ct. Young men's miss. so. of Pettipaug, by Col. Wm. Bull, Tr.	45 00
Mobile, Ala. Capt. Deering,	10 00	Sheffield, Ms. Mr. A. A. Root, by Mr. S. Train,	10 57
Mount Vernon, N. Y. mon. con. by Dea. A. Thomas, 9; m. f. from Indiv. 19;	28 00	Southbridge, Ms. Con. for west. miss. 6.53; mon. con. 5.08; Mrs. C. Morse, 1; Fem. so. 11.50;	24 11
Newark, N. J. Two friends by Mr. E. Conger,	14 00	by Rev. J. Park,	
Newburyport, Ms. mon. con. in first Pres. chh. by Mr. Williams, 33; Fourth relig. so. by Mr. S. H. Currier, 10; Mrs. Sawyer, for schools among the Cherokees, by Mr. D. Brown, 5;	48 00	South Reading, Ms. coll. after address by Mr. D. Brown, for schools among the Cherokees;	23 20
New Hampshire, J. W. by Mr. S. A. Worcester,	3 00	by Mr. A. Bryan,	
New Haven, N. Y. mon. con. by Dea. A. Thomas,	4 31	Sturbridge, Ms. Mon. con. for Pal. miss. by Rev. A. Bond,	16 33
New Haven Co. Ct. West. dis. aux. so. Rev. E. Stanton, Tr. from Derby 23.22; from North Milford, 4.12;	27 34	Swansey, N. H. Mr. S. Parsons, by Mr. A. Kingsbury,	3 00
Newington, Ct. mon. con. Mr. W. Denning, Agent, by Rev. Dr. Chapin,	12 00	Tolland, Ct. mon. con. 8.32; Young La. asso. 14; by Rev. W. Fay,	22 32
New London, Ct. K. R.	2 00	Trenton Village, N. Y. chil. in sab. sch. 6; mon. con. 3.60; by Dea. A. Thomas,	9 60
Newton, Ms. (East Par.) Ed. so. for Jonathan Homer, in Ceylon, by Mr. E. F. Woodward, Tr.	20 00	Truro, Ms. Cong. Benev. So. by Mr. S. Rider, Tr.	7 30
North Bridgewater, Ms. Coll. after an address by Mr. D. Brown, for schools among the Cherokees,	43 57	Utica, N. Y. Mrs. M. Clough, char. box, for San. Isl. miss. by Dea. A. Thomas,	2 25
Northampton, Ms. E. Williams, Esq.	100 00	Valney, N. Y. mon. con. by do. do.	5 21
Northampton & neighboring towns, Ms. For miss. so. Mr. E. S. Phelps, Tr. coll. in Hadley, 53.91; contrib. at an. meet. in Hatfield, 13.63; a friend, 2; coll. in Northampton, 102; in Southampton, 10.50; in Sunderland, 23.55; in Shutesbury, 4.75; in Williamsburgh, 18; in West Hampton, 20; (38.63 expense of printing reports, deducted)	214 71	Walton, N. Y. Rev. A. Basset, by Rev. Dr. Porter,	5 00
North Yarmouth, Me. Philanthropic so. for Elizabeth Mary Cummings, at the Sandw. Isls. 10; Newell so. for Asa Cummings, at the Sandw. Isl. 10; by Rev. A. Cummings,	20 00	Westborough, Ms. mon. con. 17; m. f. 2.25; by Rev. E. Roekwood,	19 25
Norwich, Ct. Young La. so. fourth an. pay, for Joanna Lathrop in Ceylon, by Miss F. L. Lathrop, 12; mon. con. 12.56; reward for four chil. for self denial 4; m. box 44 c. a thank offering, 8; by Mr. C. Lathrop,	37 00	Westfield, N. Y. Pres. chh. (of which 5.68 fr. mon. con.) 15.68; a friend, 1.00; by Mr. A. Bryant,	16 63
Norwich, Me. Fem. cent. so. 11.32; mon. con. 9.15; by Rev. J. Walker,	20 47	Westford, Ms. mon. con. by Mr. C. Wright,	22 81
Oneida Co. N. Y. A Clergyman, 20; his fam. 5.	25 00	West Harford, Ct. La. so. for west. miss. by Sarah Coleman, Tr.	13 50
Pal. Miss. So. for the support of Rev. D. Temple, by Dr. E. Alden,	150 00	Westminster, Ms. Mrs. J. Warren, by Rev. C. Mann,	2 00
Paris, Me. mon. con. 7.25; m. f. 3; two friends, 5.28; by Rev. J. Walker,	15 53	Wilmington, Del. Mrs. L. M. Gilbert, a bal.	50
Paris, N. Y. Mr. J. Schofield, 3.06; Mr. A. Gilmore, 5; a little girl, 1; m. f. 22.33; by Dea. A. Thomas,	31 39	Windham, Ct. First chh. by Rev. C. B. Everest,	3 22
Pawlet, Vt. miss. Cards by Miss D. Sargent,	10 00	Winchester, N. H. Char. box by Mr. W. H. Cowles,	7 00
Pera, Ms. Mr. R. Haskell. 2.50; Miss L. Goldthwait, 1.75; by Mr. L. Field,	4 25	Wiscasset & Vic. Me. For. miss. so. W. Rice, Esq. Tr.	20 00
Peterborough, N. Y. a friend,	10 00	Woodstock, Vt. Mr. C. Dana,	5 00
Phila. Pa. Robert Ralston, Esq. for Bombay Chapel, 20; Fem. Ceylon ed. so. for chil. in Ceylon, by A. Henry Esq. 60; Fem. so. for ed. and sup. of lea. youth. Semi-an. pay, for William Alan & Henry M. Alum, at the for. miss. school, by Miss M. Engles, Tr. 100;	180 00	Worcester, Ms. Juv. so. for west. miss. by Mrs. R. Heard, 3; Samuel and Sarah Taylor, for lea. chil. 50 c.	3 50
Pittsfield, Ms. mon. con. by Dea. J. Bissell,	9 00	Wrentham, Ms. Read. so. by Mr. L. R. Shaw,	20 00
Plymouth, Ms. Fem. so. for Choc. schools, by Mrs. A. Boutelle, Tr.	17 73	Unknown, a schoolmaster, received Dec. 12th,	3 00
Plympton, Ms. Char. box by Mrs. N. Dexter,	81	Amount of donations acknowledged in the preceding list, 83, 361.42.	
Portsmouth, Me. Fem. cent. so. 8.82; mon. con. 65cts. m. f. 2; con. on thanksg. day, 10.63; by Rev. P. Chapin,	22 10		
Princeton, N. J. sab. sch. no. 2. for John S. Newbold in Ceylon, by Mr. J. Myers,	12 00		
Providence, R. J. Coll. in Rev. Mr. Wilson's meeting house, after address by Mr. David Brown, for schools among the Cherokees,			

PERMANENT FUND.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, received since the last acknowledgment in the Herald, and vested in a fund to be denominated the EVEREST FUND; the interest of which to be applied for the benefit of the Foreign Mission School; by Benjamin Ely, Esq. Exr. 1,000 00

LEGACIES.

Part of the legacy of the late Dr. Solomon Everest, of Canton, Ct. (4,425 having been acknowledged in previous numbers of the Missionary Herald, and 1,000 above.) by Benjamin Ely, Esq. Exr. 100,00

Legacy of Miss Rachel Griffin, late of Paris, N. Y. (Hanover So.) deceased, by Dea. A. Thomas, 3 00

DONATIONS IN CLOTHING, &c.

Abington, Ms. (First Par.) a box fr. fem. char. reading so. for west. miss. by Sally King, Tr. 34 83

Boston, Ms. Sundry articles fr. a friend, for Hightower, 11 37

Cambridge, Ms. a small bundle fr. miss. sewing circle, for Brainerd, by S. Munroe, sec.	
Enfield, Ms. a box of clothing fr. char. so. for west. miss. by Mr. H. Forbes, Tr.	32 33
Gorham, Me. a box fr. fem. benev. so. for Turnip Mountain, (Hawes.)	43 00
Hinsdale, Ms. a box,	
Manchester, Vt. a box fr. fem. mite so. for wes. miss. by Mrs. H. Loveland, Tr.	13 00
Marlborough, Vt. a box fr. ladies for wes. miss. by Mr. E. H. Newton,	38 00
Northampton, Ms. a box fr. fem. Elliot so. for Mr. Wood's school, Elliot, by Harriet Clark, sec.	20 00
New Haven Co. Ct. wes. dis. aux. so. clothing, &c. fr. Derby,	2 00
Newton, Ms. a bundle fr. friendly so. for wes. mis.	31 70
Salem, Ms. a bedquilt fr. young ladies in Miss Floyd's sch. for wes. miss. a bundle of tracts fr. do.	
Spencer, Ms. a box,	
Westborough, Ms. a bundle fr. a friend,	
Worcester, Ms. a bundle fr. juv. so. for wes. miss. by Mrs. R. Heard, a box of books, &c. fr. indiv. for Dwight, by Miss F. H. Porter,	47 00
Committed to the care of Henry Hudson, Esq. Hartford, Ct.	
Connecticut Bible So. 100 Bibles for wes. mission.	
East Haddam, Ct. a box fr. fem. dona. so. for For. miss. school, by Sarah B. Parsons, supt.	23 00
Committed to the care of Mr. John P. Haven, New York City.	
Bloomfield, N. J. a Cask fr. fem. clothing so. for west. miss.	
Catskill, N. Y. a box for Elliot,	
Durham, N. Y. two boxes for Six Towns, 1 box from fem. of pres. so.	
Fly Creek, N. Y. a box for Brainerd,	68 76
Greenwich, Ct. a box fr. young ladies, sum. asso. for Elliot, Miss Sarah Lewis, sec.	65 13
Griswold, Ct. a box for Mayhew,	
Hebron, N. Y. a cask fr. fem. char. so. for wes. miss.	48 00
Lenox, N. Y. a small box fr. chil. and young people, for Mayhew,	
Norwich, Ct. a box fr. Brainerd,	
Rushville, N. Y. a box fr. fem. char. so. Mary L. Boardman, sec.	37 60
Salem & Montville, Ct. a box fr. ladies,	61 69
South Granville, N. Y. a box for Talancy,	
West Stockbridge, Ms. a box for Elliot,	
Williamstown, Ms. a box for wes. miss.	
Windham, N. Y. a box fr. ladies in Rev. Mr. Stimpson's so.	
Committed to the care of Dea. A. Thomas, Utica, N. Y.	
Camden, N. Y. a bun. from fem. benev. so.	16 12
Ira, N. Y. sundries fr. Fem. miss. so. 13; fr. a friend, 7;	20 00
Unionville, N. Y. a box fr. Dorcas so.	18 00
Volney, N. Y. a box fr. Dorcas so.	43 73

ERRATUM:—The sum of \$10 acknowledged in the Herald for June, from Westborough, N. Y. was received from Peterborough, N. Y.

EXTRACT FROM CORRESPONDENCE.

THE following suggestions, which came from one laboriously devoted to the cause of benevolence, are worthy of serious attention.

The complaint is often made, that the funds of the American Board are not sufficient for the important missionary operations, in which it has engaged; much less so for these enlarged operations, which the state of the world is loudly calling for; and the question is often asked, What can be done? This statement and appeal have occasionally called forth a few liberal donations, but have failed

to secure any general or permanent support to the cause. The Christian public, at large, would, no doubt, be disposed to come forth to the work with sufficient strength, provided some wise plan could be proposed, and so recommended and enforced as to awaken a due attention to the subject.

In revolving this subject in my mind, my thoughts have been directed strongly to the CONCERT OF PRAYER. The monthly assemblies, for this purpose, are becoming more and more numerous throughout the Christian world, and it is becoming more common to make these occasions seasons of contribution, as well as of prayer. Now, how easy would it be, to raise all the required funds for missionary purposes, at these seasons. Let there be a greater attention excited to the Monthly Concert, by ministers, and Christians, so as greatly to increase the number of the attendants on those occasions: Let it be proposed, that every person who attends have a plan, with respect to the magnitude of his contribution, and let it not be a mere pittance, but such a sum as the great objects prayed for, demand: Let it be recommended to those who are detained from these solemn and interesting assemblies, by bad weather, ill health, or any other cause, to spend the consecrated hour as much as possible, in prayer, with their families, or in their retirements; and at the close of it, to lay aside their contribution for the month, the same as though they resorted to the place of social supplication:—Let every circle of Christians, united for this holy purpose, have a Treasurer, and let him, if it should be thought proper, report, at every meeting, what sum was collected at the last meeting, and what sum is in the treasury: And as often as shall be convenient, let the Treasurer be directed to forward what shall be in his hands to the Treasurer of the American Board. Many Christians, who were in this course of aiding the funds of the Board, would doubtless be disposed also to do it by direct contributions, annually, and to give a helping hand to other charitable institutions and objects, as they should be able; while the rich in this world would occasionally send their more munificent charities to the treasury of the Lord. The above is a *hint* which I hope may be improved. C.

Our readers must have noticed, that the average collections at the United Monthly Concert in Park-street Church, Boston, are more than fifty dollars. It is presumed, no similar meeting produces any thing equal to this. Now we know, that what procures this respectable collection, is not the *wealth* of those who are present; for few rich men attend. It is not the *great number of contributors*; for the principal part of the amount comes from a very few individuals. It is not because these few *contribute, at this meeting, all that they give to foreign missions*; for their contributions, on this occasion, are a very small portion, only, of their donations to the Board,—saying nothing of their other charities. The secret of the whole is this;—*They give systematically.* A number of persons have engaged to contribute a dollar at every Concert and fulfil their engagement.

Foreign Intelligence.

PROGRESS OF SABBATH SCHOOLS.

THE following table is compiled from a report made at the last annual meeting of the English Sunday School Union Society. Though it gives by no means a complete view of the extent, to which these useful schools have been carried in the world, it exhibits, notwithstanding, a very animating view. In these schools, at least, and upon these many ten thousands of youths,—the germs of the next generation,—a religious influence is exerted, which promises the happiest results.

United States.	Sch'rs.	Ter'h's.	Sch'rs.
Phil. Sunday School Union,	402	4,197	31,997
New York Union for Females,	37	2,564	2,854
Boys,	42	540	4,055
Canada,			
Sunday School Union,	28	200	1,200
Great Britain and Ireland,			
In London,	397	5,083	55,175
Country Unions in England,	2,888	37,546	383,670
Unions in Wales,	974	14,018	98,240
Sabbath Schools in Scotland,	1,292	3,600	71,300
In Ireland, Sund. Sch. Society	1,519	11,628	149,782
Sunday Schs. of Hibernian So.	103		6,824
	7,682	76,726	805,097

In the West Indies, (principally at Antigua,) there were, at the time of this meeting, 6,900 children instructed in these schools; besides no less than 40,000 instructed by means of missionaries. There are, moreover, Sabbath Schools in the South Sea Islands, and among the negroes of Western and Southern Africa. It is not stated how extensively such schools exist on the Continent of Europe.

MISSION TO HAYTI.

Massachusetts Baptist Society.

AT page 189 of our last volume, we mentioned the appointment of Mr. Paul as a missionary to his colored brethren at Hayti. By letters from him recently published in the American Baptist Magazine, there appears reason to hope, that his mission will not disappoint the expectations of the Society which supports him. The following extracts describe his prospects. The first is dated at *Port au Prince, July 16, 1823*. The President, of whom he speaks, was Boyer.

It is my duty to announce to you that I obtained an interview yesterday with his excellency the President, at the government house, which lasted not far from two hours. I was introduced to him by Gen. E—. My credentials were previously translated into French, and handed him with the letter and Bibles I received from New-York. After the formal

introduction, we took our seats, when I said, I presume your Excellency has been apprized of the object and design of my mission to this highly favored country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people that they were not prepared to receive or hear another religion, contrary to that of the establishment of the country. However, he hoped in a future day, the time would come when all religions would rejoice together. Gen. E— was present.

I endeavored to explain to them the real object of my visit to this island, and the feelings of the board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing in to view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship and enjoy them unmoisted. And both of them affectionately told me not to be a stranger; nor treat them as such, but to call at their houses often; they should always be glad to see me.

The next letter is dated in August, at *Cape Haytien*. After mentioning his interview with the President, which is noticed above, he says:

When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord's day in the morning to about 50 men; not a female present. In the afternoon I preached to about double that number; perhaps one third were females; the season was solemn, and many wept.

I arrived at the Cape on the 29th of July, with letters from government to Gen. M—, which gave him great satisfaction: he was pleased to say to me that he was very glad I had obtained my object, and I might rest secure that nothing should be wanting on the part of the government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me.

On the first Monday in the month, the monthly concert of prayer was observed. About 150 persons were present. Mr. Paul expected to establish a Bible Society at the Cape, and another at Port au Prince. At the former place, he found eight or ten persons, concerning whose piety he indulged a favorable opinion.

In this place it may not be uninteresting to copy from one of the public journals, a notice

of the progress, which a knowledge of literature and the sciences is making in Hayti. Some of our readers may remember how well it corresponds with some statements respecting this island, published in the 15th volume of our work, p. 254.

There has been lately established at Port au Prince, an extensive academy, in which are taught all branches of jurisprudence, literature, the principles of astronomy, medicine, &c. A similar academy or college, with able professors, natives of the country, has been long established at Cape Haytien, under the patronage of the government; and its medical department placed under the superintendence of Dr. Stewart, an eminent scholar and physician, from England, who still continues to reside there, with his lady and family. In fact, the whole of the south and north parts of Hayti, have enjoyed, for many years, the benefits of education, and their public schools are as numerous, in proportion to the population, and their rapid progress in improvement, equal to those in New England; in all of which, the English as well as French language is taught. The public officers of the different districts are charged with the inspection and examination of these schools, and required to make annual reports to the President of Hayti, of their progress in the different branches of learning. The east, or Spanish part of the island, recently connected with the Presidency by the voluntary consent of its inhabitants, has been denied the advantages of common schools, through the ill-judged policy of its former rulers; but the paternal care of the new government is extending its benign influence over this section of the country, and the same regulations for the establishment of public schools, and the cultivation of learning and morals, are in successful operation.

PITCAIRN'S ISLAND.

THE London Evangelical Magazine contains some late and interesting intelligence from this island, which the New-York Observer introduces with the following brief historical notice.

The settlement on this island owes its origin to the mutineers of the British armed vessel the *Bounty*. In the year 1789, this vessel, while employed in the Pacific Ocean, was taken from her commander, Lieutenant William Bligh, by 25 of the crew, who put the lieutenant and 18 of his men into the launch, which, after a passage of 12 O leagues, providentially arrived at a Dutch settlement on the island of Timor. The mutineers proceeded to Otaheite, where 16 of the 25 desired to be landed, and most of them were afterwards taken and sent to Great Britain for trial. The remaining nine, after making a short stay at Otaheite, where they took wives and six men servants, proceeded to Pitcairn's Island, which was at that time uninhabited, and out of the common track of European

vessels. Here they destroyed the ship and remained in entire obscurity, until the year 1808, when they were accidentally discovered by Captain Folger of Boston, who learnt that about six years after they landed, their servants attacked and killed all the English, excepting one venerable old man, (who called himself John Adams, but whose real name was Alexander Smith;) and that the Otaheitan widows arose the same night, and murdered all their countrymen, leaving Adams alone with the widows and children. Since Capt. Folger's visit several British commanders have touched at the island and they agree in representing the state of the new colony as remarkably happy and interesting. The young men and women are beautifully formed, with open, benevolent countenances, and all of them have the most marked English features. The principles of religion and morality, have been carefully instilled into their youthful minds by John Adams, and thus far they have been preserved perfectly chaste and free from all kinds of debauchery. The Sabbath is strictly observed, and prayers are offered up every morning and evening in the most simple and unaffected manner.

The account in the Evangelical Magazine furnishes ample confirmation of the last statements in the above extract. This account was given to the Directors of the London Missionary Society, by a professional gentleman, who visited the island a little more than a year ago. It is as follows:

At the above mentioned period, there were residing on the island 54 persons, of whom 49 were the offspring of the mutineers of the *Bounty*. Seven of the young men were married, and had in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavored to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity than perhaps any other community. Their condition presents a delightful picture of social happiness. The Bible is their directory. Most of them, who are above ten years of age, can read it. A considerable part of their time is employed in offering up praises to the Almighty. Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures.—Every morning at 4 o'clock, they assemble in their respective habitations for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers, and portions of the Scriptures, and one or two psalms are sung. Before sunset they thus assemble again. Afterwards, they have family prayer, sing the Evening Hymn and retire to rest.

This little island is extremely healthy, and produces, with very little labor, all the necessaries of life, and some of its luxuries.—The scenery where this interesting portion of the human race have fixed their habitations,

is described as peculiarly picturesque and beautiful.

From this remote, and in various respects, desirable spot, anxiety, however, is not excluded. The number of ships which touch at this island, both English and American, is now much greater than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers and his people, injurious to their morals and happiness. Altho' possessing considerable physical strength, with the use of his faculties entire, he is sensible of his advancing age, and feels desirous, as do the adult portion of his large family, that an individual of weight and excellence of character, to acquire over the people a personal influence, at once just and beneficial, should settle in the island during his life-time. The plan such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

It is the desire of Mr. Adams, and his people, that the person who may settle on the island with those views, should be an Englishman, a minister, and that he should be sent

out under the sanction of the London Missionary Society.

As, however, the interesting people who thus require the intervention of the Society, do not fall within the recognized sphere of its operations, the directors cannot pledge themselves to contribute towards the expenses either of equipment or maintenance, on behalf of any person going out, as proposed under the sanction of the Society; but they engage to exert themselves to procure for such person, and for his wife, (if married,) a free passage to Pitcairn's Island.

THE ROMAN CATHOLIC CHURCH.

Cardinal Della Genga was elected Pope on the 27th of September, and has taken the title of Leo XII. He is an Italian, born at the Castle of De la Genga, 2d of August, 1762.—The Journal des Debats, says he is a man of great learning, accustomed to business, and of irreproachable morals. He was Nuncio during 14 years in the electorates of the Rhine. At the moment of his nomination he was Cardinal Vicar, that is, administrator, as regards spiritual affairs, of the diocese of Rome.

Domestic Intelligence.

REVIVALS OF RELIGION.

WE perceive that these auspicious indications of the divine favor to our churches, which were comparatively few during the summer months, are increasing. We introduce our present account with a letter from that well known agent in revivals of religion, Rev. Asahel Nettleton, to the Editor of the Christian Mirror. The letter is dated Bolton, Con. Nov. 25, 1823.

The revival of religion in the eastern part of the state of Connecticut, has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of it from its commencement. It has heretofore been a common remark among Christians, that revivals have ever been much less frequent, and less powerful, in the eastern, than in the western part of this state. Many of these churches have in years past been favored with seasons more or less reviving; but never with such a general and powerful refreshing from the presence of the Lord.

This revival commenced in Somers, June 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity until the present moment.

The following towns and societies are contiguous, and have all shared in one extensive revival:

In Somers, 150 have hopefully been made the subjects of divine grace. In South Wilbraham 100. In Ellington it commenced with

power in one congregation, and, within a few days, a number were rejoicing in hope, when all at once it stopped! In Tolland, during one week, 30 were rejoicing in hope: the number of hopeful conversions there is 130. In North Coventry 120. In South Coventry, North Mansfield, and South Mansfield, about 100 each. In Columbia 40. In Lebanon 90. In Goshen 50. In Bozrah between 60 and 70. In Montville 90. In Chaplin 50. The work has recently commenced, and is advancing with power in Hampton, and within a few weeks, 50 or more are rejoicing in hope.

Within a few weeks past, the spirit of God has descended with an overwhelming power in Millington and Colchester. In the former place about 70, and in the latter, 60 are already rejoicing in hope. They have never before witnessed the like in rapidity, power and extent. In the above cluster of towns all contiguous, more than 1300 souls have hopefully experienced a saving change in the Congregational churches since the commencement of this revival; and of these, more than 800 have already made a public profession of religion.

In Chatham also, the work has been interesting; about 70 are rejoicing in hope, and 50 or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next Sabbath. In Hampton, Colchester, and Millington, many are now anxious for their souls, and inquiring "what must I do to be saved?" New instances of sinners under conviction, and of others, "who have the new song put into their mouth," are daily occurring in these towns. The prospect of the continuance, and spread of this work is as favorable now, if not more so, than at any former period.

New-Hampshire.—There is said to be a very unusual attention to religion in Leicester. In Rochester, also, a revival has commenced with encouraging prospects. As the result of a recent revival in North-Hampton, which contains less than 800 inhabitants, nearly 50 have been received to the church, and others are regarded as fair candidates for admission. Of the happy effects of the revival, the Rev. J. French bears the following testimony.

The fruits of this attention, as far as we can yet judge, are very encouraging. The greater part of our choir of singers are now professors of religion. The taste of a large proportion of our young people is apparently changed. Their former parties of worldly pleasure have been exchanged for meetings for mental improvement, deeds of benevolence and prayer.

New-York.—In Augusta a revival commenced the last summer, which still continues. Hopes are entertained of the conversion of more than 80 persons, and many are in an anxious, inquiring state of mind. "These showers of grace are extending westward from Augusta, and mark their progress with pleasing indications of an extensive outpouring of the divine spirit in several neighborhoods."

Mohawk Indians.—A letter from the Rev. Wm. Case, inserted in the Methodist Magazine for November, states that a very serious attention to religion now prevails among the Mohawk Indians on Grand River, in Upper Canada. He says, it is most affecting to hear these children of the forest, in their native Mohawk or Messasaugah, lamenting their sins, or giving glory to God for redemption through the Savior. About twelve or fourteen have indulged a joyful hope. Others are earnestly seeking the pardon of their sins. Several drunkards have become sober men.

North Carolina.—There are said to be revivals in the following places:—Cane Creek and Salem, Orange County; Sandy Creek, Rocky Spring, Abbot's Creek Church, and Hoco River Mountain.

Illinois and Missouri.—Concerning the state of religion in this section of country, the Rev. J. M. Peck thus writes to us.

In Illinois and Missouri the prospects with respect to religion, are more favorable than they have been for six years past, which is the term of my residence in this country. In the county of Boon's Lick, Missouri, an ex-

tensive revival of religion has existed for more than a year. Upwards of 500 have been added to the Baptist churches, and considerable numbers to the Cumberland Presbyterians, and other societies. In several settlements in Illinois, also, the spirit of serious inquiry is increasing. Missionaries are greatly needed in this country.

American Board of Missions.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS.—At a meeting of the Foreign Missionary Society of Northampton and the neighboring towns, not long since, a committee, appointed to consider the propriety of increased exertions in aid of missions, reported in favor of establishing in each town Associations of gentlemen and ladies, on the plan described at p. 366 of our last volume. At this meeting the following resolution, among others, was passed; viz.

That a committee be appointed at each annual meeting, whose duty it shall be to delegate one or more of their number to attend the anniversaries of the different Associations, whether of males or females, which may be hereafter formed; and that said committee make such arrangements among themselves, as may seem to them best fitted to produce a more steady and vigorous support of the cause of missions.

Agents were also appointed to visit the several towns within the limits of the Society, and other towns in the county according to their discretion, for the purpose of aiding in the formation of Associations.

A meeting of several of the clergy of Worcester county was held at Worcester, on the 12th ult., when, after prayer and consultation, it was resolved unanimously; that they warmly approved of making efforts to increase the exertions of Christians in that vicinity, in aid of the missionary cause; and that they cordially received Mr. Samuel A. Worcester, as an agent of the American Board of Foreign Missions, and would cheerfully assist him, in their respective spheres of action and influence, to the utmost of their power. They also recommended that where Associations, subsidiary to the County Society, were already formed, the agent should labor to increase subscriptions to these Associations; and that where they were not formed, he should endeavor to establish them.

CONNECTICUT; Hartford County, Farmington; First Parish. Gentlemen's Association.

Rev. Noah Porter, President; Gen. Solomon Cowles, Vice President; Samuel Richards, Secretary; Edward Hooker, Treasurer; and ten Collectors, one in each school-district. Formed, Dec. 4th.—Ladies's Association:—Mrs. Roger Hooker, Prest.; Mrs. Noah Porter, Vice Prest.; Mrs. Martin Cowles, Sec'y; Mrs. Edward Hooker, Treas.; and ten Collectors, all young ladies. Formed Dec. 4th.

Second Parish. Gentlemen's Association: Rev. Harvey Bushnell, Prest.; Ashbel Tillotson, V. Prest.; Rufus F. Hawley, Sec'y; Roger Woodford, Treas.; and three Collectors. Formed, Dec. 11th. Ladies's Association:—Mrs. Rufus Hawley, Prest.; Mrs. Ashbel Tillotson, V. Prest.; Mrs. Zerah Woodford, Sec'y; Mrs. Rufus F. Hawley, Treas.; and three Collectors. Formed, Dec. 11th.

Third Parish. Gentlemen's Association: Rev. Bela Kellogg, Prest.; Nathan Case, V. Prest.; Charles Whittlesey, Sec'y; Obadiah Gillet, Treas.; and three Collectors. Formed, Dec. 8th.—Ladies's Association:—Mrs. Bela Kellogg, Prest.; Mrs. Amos Phelps, V. Prest.; Mrs. Dan Deming, Sec'y; Mrs. Coff, Treas.; and three Collectors, young ladies.

Mr. Elnathan Gridley is employed, at present, as an agent of the Board in that County.

EPISCOPAL CHURCH IN THE UNITED STATES.

The number of Bishops in the United States is 10, viz.—

William White, D. D. of Pennsylvania.

John H. Hobart, D. D. of New York.

Alexander V. Griswold, D. D. of the Eastern Diocese, comprising the states of Maine, N. Hampshire, Massachusetts, Vermont, and R. Island.

Richard C. Moore, D. D. of Virginia.

James Kemp, D. D. of Maryland.

John Croes, D. D. of New-Jersey.

Nathaniel Bowen, D. D. of South Carolina.

Philander Chase, D. D. of Ohio.

Thomas C. Brownell, D. D. L. L. D. of Connecticut.

John S. Ravenscroft, D. D. of North Carolina.

The number of Clergy, exclusive of the Bishops, is 358, viz.—in Maine, 2—N. Hampshire, 4—Massachusetts, 29—Vermont, 7—

Rhode Island, 6—Connecticut, 46—N. York, 94—New-Jersey, 13—Pennsylvania, 36—Delaware, 3—Maryland, 44—Virginia, 33—North Carolina, 8—South Carolina, 27—Ohio, 6—Georgia, 4.

ABOLITION OF PRIVATEERING.

IT is in accordance with our duties as missionary heralds to proclaim whatever has a tendency to meliorate the condition and improve the character of our species; for it is by such changes for the better, that the predicted epoch of millennial bliss upon the earth, is to advance. Such a tendency, we conceive, has the following paragraph from the message of the President of the United States to the present Congress.

At the commencement of the recent war between France and Spain, it was declared by the French government that it would grant no commissions to privateers, and that neither the commerce of Spain herself, nor of neutral nations, should be molested by the naval force of France, except in the breach of a lawful blockade. This declaration, which appears to have been faithfully carried into effect, concurring with principles proclaimed and cherished by the United States, from the first establishment of their independence, suggested the hope that the time had arrived when the proposal for adopting it as a permanent and invariable rule in all future maritime wars, might meet the favorable consideration of the great European powers. Instructions have accordingly been given to our ministers with France, Russia, and Great Britain, to make those proposals to their respective governments; and, when the friends of humanity reflect on the essential melioration of the condition of the human race, which would result from the abolition of private war on the sea, and the great facility by which it might be accomplished, requiring only the consent of a few sovereigns, an earnest hope is indulged that these overtures will meet with an attention, animated by the spirit in which they were made, and that they will ultimately be successful.

Miscellanies.

HODGSON'S LETTERS.

Remarks during a journey through North America in the year 1819, 1820, and 1821, in a series of Letters: &c. with an Appendix, containing an account of several of the Indian Tribes, and the principal Missionary Stations, &c.; also, a letter to Mr. Jean Baptiste Say, on the comparative expense of Free and Slave labor. By Adam Hodgson, Esq. of Liverpool. Eng. Collected, arranged, and published by Samuel Whiting. New York, 1823. pp. 335.

WE might easily shew, that it comes within the design of the Missionary Herald to notice this publication. If there were no other rea-

sons, the view of the Indians and of Missionary Stations, in the Appendix, taken in connexion with the general merit of the work, would be sufficient. But there runs through the whole book such a decided predilection in favor of benevolent institutions and operations, and there is so much that is adapted to secure for them respect and aid; besides the many just and interesting views which are given of our country; that we are desirous of

doing what we can to draw towards it general attention.

The letters of Mr. Hodgson were originally published in the London *Christian Observer*, and were received, we understand, very cordially by the readers of that highly respectable work. We have repeatedly observed him designated, by his countrymen, as the "popular tourist;" and there are already, many proofs that his letters have exerted a salutary influence on the other side of the Atlantic, in the way of diminishing prejudice, and removing misapprehension, with respect to this country.

From Mr. Hodgson's description of his visit to Elliot and Brainerd, with his eloquent reflections on the state and prospects of the Indians, we made copious extracts in our 18th volume, pp. 149—153 and 182—185. These extracts of course we shall not repeat. But in the 6th letter is a passage, which as it relates to his visit to the former place, and involves no repetition, we cannot forbear copying it. It is a good specimen of Mr. Hodgson's manner.

Never shall I forget my sensations the two nights I passed in Mr. Kingsbury's little room, which was kindly and courteously assigned to me during my stay. A log cabin, detached from the other wooden buildings, in the middle of a boundless forest, in an Indian country, consecrated, if I may be allowed the expression, by standing on missionary ground, and by forming at once the dormitory and the sanctuary of a "man of God;" it seemed to be indeed the prophet's chamber, with "the bed and the table, and the stool and the candlestick." It contained, also, a little book-case, with a valuable selection of pious books, periodical, biographical, and devotional; among which I found many an old acquaintance in this foreign land, and which enable Mr. Kingsbury, in his few moments of leisure, to converse with many, who have long since joined the spirits of just men made perfect, or to sympathize with his fellow laborers in Otaheite, Africa, or Hindoostan.

Mr. Kingsbury spent a great part of the second night in my room, inquiring with great interest, about England, and other parts of Europe, with respect to which his intelligence had been very scanty since his seclusion among the Indians. About midnight, we became thirsty with talking so much; and Mr. Kingsbury proposed that we should walk to the spring at a little distance. The night was beautifully serene after the heavy showers of the preceding evening, and the coolness of the air, the fresh fragrance of the trees, the deep stillness of the midnight hour, and the soft light which an unclouded moon shed on the log-cabins of the missionaries, contrasted with the dark shadows of the surrounding forest, impressed me with feelings which I never can forget. We looked cautiously around us, lest we should be surprised by wild beasts;

and Mr. Kingsbury stopped to point out to me a plant, which, if swallowed immediately after the attack of a rattle-snake, proves an effectual antidote to the poison. He said that he never stirred from home without some of it in his waistcoat pocket: and that in the state of Mississippi, it was commonly carried by all persons who traversed the forest. I could not help regarding this as a fresh illustration of that providential kindness which so frequently ordains the proximity of the bane and antidote. pp. 60—62.

The Letter "on the comparative expense of free and slave labor," is deserving of serious attention from the owner of slaves, as well as from the political economist.

From the Letters, which form the greater, and not least interesting part of the volume, we now make some further extracts; but shall not remark upon them, their purport being sufficiently obvious.

Our boarding house is near the Mississippi, which is now falling a foot every day; the spring flood having reached its height while I was at New-Orleans; but the flood from the Missouri has not yet arrived. Nearly opposite the windows of the room in which I am writing, the river takes one of its noblest sweeps, under what are called the Bluffs, from which you look down over it upon a dense forest, which stretches to the horizon, and in which the sun seems to extinguish his latest rays. On these Bluffs I generally take my evening walk, and please myself with the idea that a few hours previously, you may have been watching the setting of this glorious luminary behind our favorite hills; for in

"These lands, beneath Hesperian skies,
Our daylight sojourns, till your morrow rise."

Indeed there is something in the vicinity of Natchez which perpetually reminds me of home. The thick clover, the scattered knolls with their wood-crowned summits, differing only from those most familiar to me in the magnificence of the foliage with which they are shaded, and the neat husbandry of the intervening plantations, give the whole country the appearance of an English park. An Irishman with whom I was riding last night remarked, that the roads strongly resemble those through the large domains in Ireland. I leave you to make due allowance for our anxiety to trace every little resemblance to our native land. At this distance from home, we are not solicitous by too accurate a discrimination to dispel an illusion, if it be one, which affords us so much pleasure. You remember Humboldt's beautiful observation: "If amid this exotic nature, the bellow of a cow, or the roaring of a bull were heard from the depth of a valley, the remembrance of our country was awakened suddenly at the sound. They were like distant voices resounding from beyond the ocean, and with magical force transporting us from one hemisphere to the other." But the gigantic

plane and maple trees, a large proportion of the seventy or eighty different species of the American oak, the Sassafras, the Hicory, the Pride of India, the Catalpa, the Liquid Amber *Styraciflua*, the *Liriodendron Tulipifera*, above all, the *Magnolia Grandiflora*, one hundred feet high, with its deep green leaves and broad white flowers expanded like a full blown rose, remind us that we are far from home; while at night the brilliancy of the stars, the delicious fragrance of the surrounding woods, and especially the fire-flies which sparkle on every side, seem almost to transport us into the regions of eastern romance. We are also often gratified with the sight of many beautiful birds which are strangers to us, and sometimes catch a glimpse of the wild deer. pp. 167—169.

Churches are not religion; nor the ministrations of a pastor, an unerring criterion of the piety of his hearers. In a country, however, in which contributions to places of public worship are for the most part voluntary, a liberal dissemination of sacred edifices is a very favorable symptom; while the number of faithful ministers, and the frequent occurrence of large congregations listening attentively to unwelcome truths from pastors appointed by their own election, and dependent on them for support, afford something more than a vague presumption of the existence of no inconsiderable degree of vital piety in the community.

My favorable impressions were strengthened as I proceeded, by noticing the attention generally paid on the Atlantic coast to the external observance of the Sabbath; by meeting continually with Bibles, and other religious books, in the steam-boats and houses of entertainment; and by witnessing the efforts every where apparent for the extension of Christian piety. p. 49.

On my return from Canada through Vermont and New-Hampshire, I visited the Theological Institution at Andover; where the handsome collegiate edifice, the spacious grounds, the houses of the professors, and the excellent inn in some degree attached to the establishment, bore ample testimony to the munificence, as the object of the institution to the piety, of its founders. It is from this establishment that the American Board of Missions has drawn nearly all its laborers. After tea we adjourned to the college chapel, where religious intelligence from various parts of the United States was communicated by the students or professors. We had then prayers, after which we separated. It was a beautiful star-light night in autumn; and while looking out of my window, at midnight, on this quiet scene—where many who were then laboring in distant regions of the globe first felt those ardent aspirations after extensive future usefulness, which prompted them to encounter the trials of a missionary life, and where many were then preparing for the same honorable enterprise—I could not but contrast the privileges of a life thus early and entirely dedicated to the noblest cause, with those of the most successful commercial or political career, where the flame of piety, if not extinguished by the very atmosphere

which surrounds it, is exposed to a thousand blasts from which the religious zeal of the missionary is sheltered by his peculiar situation. pp. 51, 52.

AMERICAN INDIANS.

Indian account of the first arrival of the Dutch at New York Island.

THIS and the succeeding notice of the traditions, manners and customs of the aborigines of this country, are from the interesting pen of the late Rev. Mr. Hechewelder, for a long time a Moravian missionary among them. It will appear from the first extract, that at least the Indians on the Hudson River did not conceive of God as a *spirit*. Indeed it does not appear, that the Indians had in their languages, at the time this country was settled by the whites, if they have now, any word corresponding with "*Great Spirit*."

The Lenni Lenape claim the honor of having received and welcomed the Europeans on their first arrival in the country, situated between New England and Virginia. It is probable, however, that the Mahicani or Mohicans, who then inhabited the banks of the Hudson, concurred in the hospitable act. The relation I am going to make was taken down many years since from the mouth of an intelligent Delaware Indian, and may be considered as a correct account of the tradition existing among them of this momentous event. I give it as much as possible in their own language.

A great many years ago, when men with a white skin had never yet been seen in this land, some Indians who were out a fishing at a place where the sea widens, espied at a great distance something remarkably large floating on the water, and such as they had never seen before. These Indians immediately returning to the shore, apprised their countrymen of what they had observed, and pressed them to go out with them and discover what it might be. They hurried out together, and saw with astonishment the phenomenon which now appeared to their sight; but could not agree upon what it was; some believed it to be an uncommonly large fish or animal, while others were of opinion it must be a very big house floating on the sea. At length the spectators concluded that this wonderful object was moving towards the land, and that it must be an animal or something else that had life in it; it would therefore be proper to inform all the Indians on the inhabited islands of what they had seen, and put them on their guard. Accordingly they sent off a number of runners and watermen to carry the news to their scattered chiefs, that they might send off in every direction for the warriors, with a message that they should come on immediately. These arriving in numbers, and having themselves viewed the strange appearance, and observing that it was actually moving towards the entrance of the river or bay; concluded it to be a remarkably large house in which the

Mannitto (the Great or Supreme Being) himself was present, and that he probably was coming to visit them. By this time the chiefs were assembled at York Island and deliberating in what manner they should receive their Mannitto on his arrival. Every measure was taken to be well provided with plenty of meat for a sacrifice. The women were desired to prepare the best victuals. All the idols or images were examined and put in order, and a grand dance was supposed not only to be an agreeable entertainment for the Great Being, but it was believed that it might, with the addition of a sacrifice, contribute to appease him if he was angry with them. The conjurers were also set to work, to determine what this phenomenon portended, and what the possible result of it might be. To these and to the chiefs and wise men of the nations, men, women and children were looking up for advice and protection. Distracted between hope and fear, they were at a loss what to do; a dance, however, commenced in great confusion. While in this situation, fresh runners arrive declaring it to be a large house of various colors, and crowded with living creatures. It appears now to be certain, that it is the great Mannitto, bringing them some kind of game, such as he had not given them before, but other runners soon arriving declare that it is positively a house full of human beings, of quite a different color from that of the Indians, and dressed differently from them; that in particular one of them was dressed entirely in red, who must be the Mannitto himself. They are hailed from the vessel in a language they do not understand, yet they shout or yell in return by way of answer, according to the custom of their country; many are for running off to the woods, but are pressed by others to stay, in order not to give offence to their visitor, who might find them out and destroy them. The house, some say, large canoe, at last stops, and a canoe of a smaller size comes on shore with the red man and some others in it; some stay with his canoe to guard it. The chiefs and wise men, assembled in council, form themselves into a large circle, towards which the man in red clothes approaches with two others. He salutes them with a friendly countenance, and they return the salute after their manner. They are lost in admiration; the dress, the manners, the whole appearance of the unknown strangers is to them a subject of wonder; but they are particularly struck with him who wore the red coat all glittering with gold lace, which they could in no manner account for. He, surely, must be the great Mannitto, but why should he have a white skin? Meanwhile, a large *Hackhack** is brought by one of his servants, from which an unknown substance is poured out into a small cup or glass and handed to the supposed Mannitto. He drinks—has the glass filled again, and hands it to the chief standing next to him. The chief receives it, but only smells the contents and passes it on to the next chief, who does the same. The glass or cup thus passes through the circle, without the liquor being tasted by any one, and is up-

on the point of being returned to the red clothed Mannitto, when one of the Indians, a brave man and a great warrior, suddenly jumps up and harangues the assembly on the impropriety of returning the cup with its contents. It was handed to them, says he, by the Mannitto, that they should drink out of it, as he himself had done. To follow his example would be pleasing to him; but to return what he had given them might provoke his wrath, and bring destruction on them. And since the orator believed it for the good of the nation, that the contents offered them should be drunk, and as no one else would do it, he would drink it himself, let the consequence be what it might; it was better for one man to die, than that a whole nation should be destroyed. He then took the glass, and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the unknown liquor would produce. He soon began to stagger, and at last fell prostrate on the ground. His companions now bemoan his fate, he falls into a sound sleep, and they think he has expired. He wakes again, jumps up and declares, that he has enjoyed the most delicious sensations, and that he never before felt himself so happy as after he had drunk the cup. He asks for more, his wish is granted; the whole assembly then imitate him, and all become intoxicated.

After this general intoxication had ceased, for they say that while it lasted the whites had confined themselves to their vessel, the man with the red clothes returned again, and distributed presents among them, consisting of beads, axes, hoes, and stockings such as the white people wear. They soon became familiar with each other, and began to converse by signs. The Dutch made them understand that they would not stay here, that they would return home again, but would pay them another visit the next year, when they would bring them more presents, and stay with them awhile; but as they could not live without eating, they should want a little land of them to sow seeds, in order to raise herbs and vegetables to put into their broth. They went away as they had said, and returned in the following season, when both parties were much rejoiced to see each other; but the whites laughed at the Indians, seeing that they knew not the use of the axes and hoes they had given them the year before; for they had these hanging to their breasts as ornaments, and the stockings were made use of as tobacco pouches. The whites now put handles to the former for them, and cut trees down before their eyes, hoed up the ground, and put the stockings on their legs. Here, they say, a general laughter ensued among the Indians, that they had remained ignorant of the use of such valuable implements, and had borne the weight of such heavy metal hanging to their necks, for such a length of time. They took every white man they saw for an inferior Mannitto, attendant on the supreme Deity who shone superior in the red and laced clothes. As the whites became daily more familiar with the Indians, they at last proposed to stay with them, and asked only for so much ground for a garden spot as, they

*Hackhack is properly a gourd, but since they have seen glass bottles and decanters, they call them by the same name.

said, the hide of a bullock would cover or encompass, which hide was spread before them. The Indians readily granted this apparently reasonable request; but the whites then took a knife and beginning at one end of the hide, cut it up to a long rope, not thicker than a child's finger, so that by the time the whole was cut up, it made a great heap; they then took the rope at one end, and drew it gently along, carefully avoiding its breaking. It was drawn out into a circular form, and being closed at its ends, encompassed a large piece of ground. The Indians were surprised at the superior wit of the whites,* but did not wish to contend with them about a little land, as they had still enough themselves. The white and red men lived contentedly together for a long time, though the former from time to time asked for more land, which was readily obtained, and thus they gradually proceeded higher up the Mahicantuck, until the Indians began to believe that they would soon want all their country, which in the end proved true.

Politeness and Hospitality of the Indians.

I do not believe that there exists a people, more attentive to paying common civilities to each other, than the Indians are; but this, from a want of understanding their language, as well as their customs and manners, generally escapes the notice of travellers, although some of them, better observers than the rest, have touched upon this subject. In more than one hundred instances, I have with astonishment and delight witnessed the attention paid to a person entering the house of another, where, in the first instance, he is desired to seat himself, with the words, "sit down my friend!" if he is a stranger, or no relation, but if a relation, the proper title is added. A person is never left standing, there are seats for all; and if a dozen should follow each other in succession, all are provided with seats, and the stranger, if a white person, with the best. The tobacco pouch next is handed round; it is the first treat, as with us a glass of wine or brandy. Without a single word passing between the man and his wife, she will go about preparing some victuals for the company, and having served the visitors, will retire to a neighbor's house, to inform the family of the visit with which her husband is honored, never grumbling on account of their eating up the provisions, even if it were what she had cooked for her own family, considering the friendly visit well worth this small trouble and expense.

It is true, that among themselves, they expect the same attention and hospitality paid to them in return; yet that is not their main object, for I have seen a number of instances in which a return was out of the question, where poverty would not admit of it, or distance of abode put it out of the power of the visitor to return the same civilities to his host: when white people are treated in this way, with the best entertainment the house affords, they may be sure it is nothing else than a

mark of respect paid to them, and that the attentions they receive do not proceed from any interested view.

LITERARY NOTICE.

Mr. Edward Robinson, Assistant Instructor in the department of Sacred Literature in the Theological Seminary at Andover, is now engaged in translating the Latin and German in Wahl's Lexicon of the New Testament, into English; so as to be able to publish, during the next autumn, a Greek and English Lexicon of the New Testament, which shall be a suitable companion for the Hebrew Lexicon of Gesenius, translated by Mr. Willard Gibbs, and about to be issued from the press at Andover. The Lexicon translated and edited by Mr. Robinson, is expected to contain not more than 800 pages, while the Leipsic edition of Schleusner's Lexicon comprises more than 2700 pages. Professor Stuart recommends this work as a higher specimen of acute and distinguishing lexicography, than any of the same class, with which he is acquainted.

APPRENTICES' LIBRARIES.

THE plan of establishing Libraries for the benefit of apprentices is of recent origin. The first libraries of the kind were opened in New York and Boston, in 1820. The following is a list of the libraries established, and of the number of volumes in each library, according to the New York Observer.

<i>Libraries.</i>	<i>No. of Vols.</i>	<i>Libraries.</i>	<i>No. of Vols.</i>
Portland, Me.	1,000	Gorham, N. Y.	200
Portsmouth, N. H.	750	Newark, N. J.	7,50
Salem, Mass.	1,000	Elizabethtown, N. J.	750
Boston, Mass.	2,500	Jersey City, N. J.	150
New York, N. Y.	5,500	Philadelphia, Pa.	4,000
Brooklyn, N. Y.		Lancaster, Pa.	1,000
Albany, N. Y.	1,800	Baltimore, Md.	2,000
Canadagua, N. Y.	250	Cincinnati, Ohio,	1,500

The number of mechanic apprentices in Philadelphia is said to be 14,000. The number in New York City is 11,000.

American Board of Foreign Missions.

SINCE the preceding sheets went to the press, we have received a copious journal from Messrs. Fisk and King, together with several letters from them, and from the missionaries at Malta. We shall here insert extracts from some of the letters.

Letter from the Missionaries at Malta.

Malta, Oct. 13, 1823.

Dear Sir,—Agreeably to your exhortations, we have endeavored to push forward the business of the *Press* as fast as possible; and all the information that has come to us from dif-

*These Dutchmen were probably acquainted with what is related of Queen Dido in ancient history, and thus turned their classical knowledge to good account

ferent quarters, has contributed to augment our hopes concerning the extensive and permanent utility of this printing establishment. Among Roman Catholics, our tracts are not likely, at present, to find a very extensive circulation; but even here, the field is not so limited as it once was: but among the Greeks, the field is as wide as their nation, and we are not aware that any obstacle of magnitude lies in the way of circulating among them as many tracts as we please. It will probably be interesting to you to know what tracts we have printed, and for your information we send the following list.

Tracts.	Edition.	Lang.	Pages.
Dairyman's Daughter, 2d ed.	2000	Greek.	119
Negro Servant,	500	do.	32
Payson's Address to Mariners,	1000	do.	22
Short Prayers for every day in the week,	500	do.	70
A Tract on Redemption, by Dr. Naudi,	500	do.	72
Sixteen Short Sermons,	1000	do.	48
Progress of Sin,	1000	do.	20
The Traveller and Yourself, Life and Martyrdom of John Baptist,	1000	do.	28
On Eternity, 2d ed.	1000	do.	16
The Young Cottager, an ed. of The Shepherd of Salisbury Plain,	1000	do. do.	73
William Kelly,	500	do.	45
Dairyman's Daughter,	1000	do. Italian.	78
William Kelly,	500	do.	32
Progress of Sin,	500	do.	16
Traveller and Yourself,	500	do.	12
Payson's Address to Mariners, 2d ed.	500	do. do.	16

We have now in the Press a Spelling-Book in Greek, which will make a volume of about 160 pages of the same size as the tracts we have sent you. This Spelling-Book we are printing for the Rev. S. S. Wilson, of the London Missionary Society, for which he is to pay us the prime cost. The edition is 1000, of which we take 200. The work was compiled by Mr. W., and in our opinion is well adapted to promote the interests of the Greeks. We hope the Board will approve of this step.

From the following paragraph it appears, that two of the brethren expected soon to leave Malta for Palestine. From all that has come to the knowledge of the Committee, this resolution seems to have been wisely taken.

From the favorable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard; Mr. and Mrs. Bird with their little son, and Mr. and Mrs. Goodell, intend, therefore, to embrace the first opportunity to embark either for Jaffa or Beirout, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole, the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family.

Letters from Palestine.

We have already mentioned the arrival of Messrs. Fisk and King at Jerusalem, near the last of April. They continued in that city and its vicinity till the 27th of June, when they left the city for a temporary residence on Mount Lebanon. Mr. Wolff remained at Jerusalem. At Saide [Zidon] they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jews' Society. He came out with the Rev. Lewis Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Beirout, at the foot of Mount Lebanon. Mr. Fisk resided at the latest date, (Aug. 21,) at Antoorra, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way for a *Mission House*, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Der el Kamer.

The following are brief notices from two letters of Mr. King, one to S. V. S. Wilder, Esq., the other to Mrs. W., who, it will be remembered, were generous patrons of Mr. King, while he was at Paris. The letter to Mr. W. is dated, *Mount Calvary, May 7, 1823.*

How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Nanterre, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Savior poured out his soul unto death, and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed, or be lost forever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear; and also from want of pure water. All this, however, I, as it were, forgot, the moment my feet entered within the limits of Canaan. Thus will the soul redeemed from sin, forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs Fisk and Wolff, just one week before the passover, which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners, and when he agonized in the garden of Gethsemane.

We partook of the sacrament, in a little upper room, on Mount Calvary, where I lodge. Some of the bread and wine, which you presented me on parting at Paris, and which I had preserved till my arrival here,

we used as the emblems of that body which was broken, and that blood which was shed, for the remission of sins.

Last Monday we kept our first Monthly Concert of Prayer, on the Mount of Olives, after which we went down to Bethany.

From the letter to Mrs. W. we can make only one extract.

Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah, delight me most. I would, also, add Bethany, the town of Martha, Mary, and Lazarus, whom Jesus loved, and whom he used to visit.

The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—"Even thine altars, O Lord of hosts, my King and my God."

GREEK YOUTHS.

OUR readers are aware, that, early in the last spring, two Greek youths arrived in this country, sent out by their friends, at the recommendation of Mr. Fisk, to the care and patronage of the American Board of Foreign Missions. The names of these youths were *Photius Kavasales* and *Anastasius Karavelles*.—We inadvertently omitted to state in our last numbers, that, near the close of October, two other Greek youths, of promising appearance, arrived at Boston, consigned, by the missionaries at Malta, to the same care and patronage. Mr. Temple speaks thus in regard to them:

The names of these youths are *Stephano* and *Pandoleon Galati*; the former in his sixteenth and the latter in his twelfth year. They have both attended our Sabbath-school for four or five months, and have conducted themselves in all respects very much to our satisfaction. They belong to a very respectable family, which, like almost ever other family of Scio, had the misfortune to lose all its possessions on that beautiful island, when the Turks made it a desolation. These lads, with a younger brother, their mother, and a few of their neighbors, fled from the city of Scio, when the Turks came, and hid themselves, for several days in an old monastery in the mountains, where with scarcely food enough for their subsistence, they remained until they found means of getting on board a small Greek vessel, which accidentally touched at that part of the island, and carried them to the Morea. Thence, not without much difficulty, they succeeded in reaching Malta. The father of the lads is now in the Morea. They are much more favored than many others of their countrymen, as their maternal uncle is a merchant of considerable wealth, and had none of

his property on the island of Scio. He has a handsome establishment in Malta, but has several sisters who are dependent on him for a support. He defrays the expense of the outfit and passage of these his nephews. We think these lads of much promise, and earnestly desire that they may enjoy all the best means our country affords, for securing a thorough education.

These youths left Boston, in company with the Corresponding Secretary, on the 11th ult., and will probably take up their residence, for the present, at New-Haven, Conn., where they have been joined by their two young countrymen first named.

At the present time, when through our community so much sympathy is manifested for the Greeks; when, in their behalf, meetings are held, addresses made, resolutions passed, and funds procured; it is confidently expected, that these young sons of Greece, who have been sent to our shores for qualifications to exert, in future years, a strong regenerating influence upon the civil, literary and moral character of the interesting people to which they belong, will not fail of receiving the most efficient support. It is pleasing to think of the mutual acquaintance and free intercourse, which may arise between this country, Palestine, and Greece.

JOURNEY OF THE CORRESPONDING SECRETARY.

It has, for several months, been the determination of the Prudential Committee to send one of their number, if practicable, to visit the missionary stations in the Indian country, during the present winter and the ensuing spring. They have supposed, that experience indicates some change to be expedient, in the present mode of conducting these missions; and that, as one improvement, it will be best to reduce the larger establishments, and multiply the smaller ones. To execute this design, and to confer with the missionaries and the natives on various subjects relating to the success of missions, the Committee have deputed the Corresponding Secretary. On the 11th ult. he commenced a journey to discharge this important agency, which will probably occupy at least six months. In the course of his journey, he will endeavor to promote the interests of the Board, especially in the principal cities in the United States.

Communications designed for the Prudential Committee, should be directed as heretofore.

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